شوق وطن

Desire for the Aa-<u>kh</u>irah

Maulana A<u>sh</u>raf ʹAlii Thaanwi

Desire for the Aa-khirah

Maulana Ashraf 'Ali Thanvi (Rah.)

Contents

Preface

بسم اللّه الرحمن الرحيم

الحمد للّه الذي بشر المؤمنين برضائه ، وسلى للمشتاقين بوعد لقائه ، والصلاة والسلام على محمد الحبيب المحبوب ، الّذي هو وُصلة بين الرب والمربوب ، وعلى آله وأصحابه الفائزين بالمَطْلَب الأقصى والمسند الأسنى .

APPROXIMATELY THREE YEARS ago a severe plague spread in the Muzaffarnagar district. Also, the severity of the plague remained for some time. Our little town, Thaanah Bhavan, which is also part of the Muzaffarnagar district was also affected by the plague. Due to the plague being severe and widespread, people were in distress. Some left their settlements and ran away; some were preparing to run away; some were perturbed, frightened and terrified. In short, there existed an astonishing situation. Since the muqaddas Islaamii sharii'ah has taken responsibility of treating all spiritual difficulties and inner sicknesses, and these hardships had come about as a result of possessing little sabr (patience); having weak reliance on Allah Ta'aala; not being content and satisfied with the commands of the Almighty; and not possessing yaqiin (confidence and trust). The basic cause of

all this is solely a strong desire and inclination towards the dunyaa (material world) and keeping away from seeking the aa-khirah (hereafter). All know that the cure for any illness is to remove its cause. Hence, the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The love for the dunyaa is the root of all sin", and "Excessively remember the eraser of all pleasures, death" is the only secret of (treating) this.

Taking all these aspects into consideration, and in accordance with this principle, while paying attention to the reformation of the general public I began mentioning in my discourses and lectures the favours, joys and comforts of the hereafter, and creating a strong desire for the hereafter and to abstain from the pleasures of the dunyaa. Also, the attaining of all these favours and pleasures being dependent on maut (death). For this reason I mentioned death being a blessing and favour. When describing these favours of the hereafter, the qabr (grave), qiyaamah (day of reckoning), jannah (paradise), and the glad tidings for a mu-min was mentioned. In the same series, especially regarding every type of difficulty, virtues, reward, nearness to Allah Ta'aala, promise of acceptance, on which are based the glad tidings and good news of the favours and blessings of the hereafter were now and then mentioned in lectures and discourses. As a result clear and immediate results were witnessed, and the courage and confidence of the public set in. Signs of happiness and contentment began to manifest themselves. All distress and difficulties turned into contentment. Moreso, in some way a few people began to look forward to death. When these subjects proved so beneficial for these people, it came to mind that for many years, now and then, in many areas of India, plague keeps on spreading and it is not known till when such a situation will

remain. Wherever plague spreads, the people become engulfed in the same type of distresses, fears and difficulties, as a result, surely loss and harm regarding the hereafter is experienced. Even during normal times, at the bereavement of a dear and beloved one, this same situation is experienced. Patience and tawakkul (complete reliance on Allah Ta'aala etc.) is not found. The life of this world becomes bitter. Therefore, everywhere people are in need of this prescription for strengthening the soul and heart. These subjects which benefited the local people, if collected in a written form and conveyed to people of other places, will, it is hoped from Allah Ta'aala, benefit them too. Hence, a firm intention was made to collect subjects pertaining to the hereafter. Since these subjects were delivered during lectures and discourses at various places, it was not possible to write it with the same detail. Therefore, it was intended that these type of ahaadiith be chosen from Shaykh Jalaaluddiin Suyutii's Sharhus Sudur and translated into simple language, because this will fulfil the original aim. About thirty such ahaadiith were in the process of being compiled when a copy of a Misrii (Egyptian) printed copy of Sharhus Sudur containing a commentary titled Bushraa al Ka-eeb, also by Shaykh Jalaaluddiin Suyutii was received from a friend. This copy especially contained those subjects which refers to the glad tidings after death. Since this booklet was more suitable for my desired intention, it was thought, that instead of choosing subjects from Sharhus Sudur, a great portion of this booklet be translated, and at places to complete or corroborate a subject, or mention some details, subject-matter be taken from other sources too, which should be regarded as an extended and collateral portion of the original. Where no kitaab reference has been mentioned, it is a translation

from the original Bushraa al Ka-eeb. Reference sources of subject-matter taken from other kitaabs are also mentioned.

I have found it appropriate to name this booklet Showqe Watan because the hereafter is our original watan (abode, home country), and is worthy of being desired. Our negligence and carelessness have made us totally forget. This booklet will remove such negligence and make us desire our original abode. Now it is hoped, with the grace of Allah Ta'aala, that this book be so useful, that at times of sorrow, grief and fear, if it is read or read to others, or read at small or big gatherings, then In-Shaa-Allah instead of sorrow, happiness; instead of fear, peace of mind; instead of distress, contentment will result. Many chapters have been compiled herein. It must be remembered that the translation is made in simple language for the benefit of the layman. With hope of gaining barakah the original 'Arabic ahaadiith has also been given. It is also a source of more assurance, satisfaction and caution. Where deemed necessary details have been given under the caption of commentary. May Allah Most High accept this kitaab with the hope, and for the purpose and aim that is was compiled; make it a source for the desire of the hereafter; and with the desire give the taufiiq (divine guidance) to prepare for the hereafter, and with taufiiq grant acceptance and nearness to Him. Aamiin.

Chapter 1

The reward for illness and hardships

١ – عن ابي سعيد عن النبي صلى اللّه عليه وسلم قال: ما يصيب المسلم من نصب ولا وصب ولا هَمٍّ ولا حزن ولا أذى ولا غم حتى الشوكة يشاكها إلّا كفَّر اللّه بها من خطاياه ، متفق عليه ، مشكوة .

٢ – عن جابر قال رسول اللّه صلى االلّه عليه وسلم لِأُم السائب: لا تسبي الحُمّى فإنها تذهب خطايا بني آدم كما يذهب الكير خبث الحديد ، رواه مسلم ، مشكوة .

٣ – عن أنس قال: سمعت النبي صلى االلّه عليه وسلم يقول: قال اللّه سبحانه وتعالى: إذا ابتليت عبدي بحبيبتيه ، ثم صبر ، عوضته منهما الجنة ، يريد عينيه ، رواه البخاري ، مشكوة .

٤ – عن أنس ان رسول اللّه صلى االلّه عليه وسلم قال: إذا ابتلي المسلم ببلاء في جسده ، قيل للمَلك: اكتب له صالح عمله الّذي كان يعمل ، فإن شفاه غسله وطهره ، وإن قبضه غفر له ورحمه ، رواه في شرح السنة ، مشكوة .

٥ – عن محمد بن خالد السلمي عن أبيه عن جده قال: قال رسول اللّه صلى االلّه عليه وسلم: ان العبد إذا سبقت له من اللّه منزلة لم يبلغها بعمله ، إبتلاه اللّه في جسده أو في ماله أو في ولده ، ثم صبّره على ذلك حتى يبلغه المنزلة التي سبقت له من اللّه ، رواه أحمد وأبو داؤد ، مشكوة .

٦ – وعن جابر قال: قال رسول اللّه صلى االلّه عليه وسلم: يود أهل العافية يوم القيامة حين يعطى أهل البلاء الثواب لو ان جلودهم كانت قرضت في الدنيا بالمقاريض ، رواه الترمذي ، مشكوة .

٧ – عن عائشة قالت: قال رسول اللّه صلى االلّه عليه وسلم: إذا كثرت ذنوب العبد ولم يكن له ما يكفّرها من العمل ، إبتلاه اللّه بالحزن ليكفّرها عنه ، رواه أحمد ، مشكوة .

1. Sayyidina Abii Sa'iid Radiyallahu 'Anhu narrates from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "Any Muslim who experiences any hardship, discomfort, worry, sorrow, grief, and distress, even a thorn prick, but Allah will make it an atonement for his sins." - Bukhaarii, Muslim, Mishkaat.

2. Sayyidina Jaabir Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyiditina Ummi Saa-ib Radiyallahu 'Anhaa: "Do not curse fever, for it removes the sins of Banii Aadam (offspring of Aadam 'Alayhis

Salaam) in the manner that a furnace removes rust from iron." - Muslim, Mishkaat.

3. Sayyidina Anas Radiyallahu 'Anhu narrates that I heard Nabii Sallallahu 'Alayhi Wasallam say: "When I afflict my bondsman with his two beloved possessions, he then exercises patience, I will grant him jannah in lieu of it. His two eyes are meant (here)." - Bukhaarii, Mishkaat.

4. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If a Muslim is afflicted with a bodily affliction (illness etc.), it is said to the angel (who records his pious deeds), continue recording the pious deeds he commited in his state of good health. If Allah grants him recuperation, He will cleanse him. If Allah grants him death, He will forgive and have mercy on him." - Sharhus Sunnah, Mishkaat.

5. Muhammad bin Khaalid As-Salamii narrates from his father, who narrated from his grandfather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a bondsman is going to be granted a certain status from Allah, which he cannot reach through his own deed. Allah Ta'aala afflicts him with some calamity in his body, or to his wealth, or children, then grants him sabr (patience), until he reaches that status which has been determined for him." - Ahmed, Abu Daawud, Mishkaat.

6. Sayyidina Jaabir Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the afflicted ones are given reward on the day of qiyaamah (judgement), the healthy

ones will wish that their skins were cut with scissors in the world (so they may also attain the same rewards)." - Tirmidhii, Mishkaat.

7. Ummul Mu-miniin, Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the sins of a bondsman increases, and he does not possess deeds which will atone for it, Allah Ta'aala will afflict him with sorrow to expiate for those sins." - Ahmed, Mishkaat.

Chapter

2 The virtues of plague

١ – عن أنس قال: قال رسول اللّه رسول اللّه صلى اللّه عليه وسلم: الطاعون شهادة كل مسلم ، متفق عليه ، مشكوة .

٢ – عن ابى هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: الشهداء خمسة: المطعون ، والمبطون ، والغريق ، وصاحب الهدم ، والشهيد في سبيل اللّه ، متفق عليه ، مشكوة .

٣ – عن عائشة قالت: سألت رسول اللّه صلى اللّه عليه وسلم عن الطاعون ، فأخبرني أنه عذاب يبعثه اللّه على من يشاء ، وان اللّه جعله رحمة للمؤمنين ، ليس من أحد يقع الطاعون فيمكث في بلده صابرًا محتسبًا ، يعلم انه لا يصيبه إلّا ما كتب اللّه له إلّا كان له مثل أجر شهيد ، رواه البخاري ، مشكوة .

٤ – عن جابر ان رسول اللّه صلى اللّه عليه وسلم قال: الفارُّ من الطاعون كالفارِّ من الزحف ، والصابر فيه له أجر شهيد ، رواه أحمد ، مشكوة .

٥ – عن عليم الكندي قال: كنت مع أبي عَبَسٍ الغفاري على سطح ، فرآى قومًا يتحملون من الطاعون ، فقال: يا طاعون خذني إليك ، ثلاثًا ، ... الحديث ، رواه ابن عبد البر والمروزي وأحمد والطبراني ، شرح الصدور .

1. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Plague is a (means of) martyrdom for a Muslim." - Bukhaarii, Muslim, Mishkaat.

2. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Five (categories of) people are martyrs: The plagued, the one who has disease in the stomach, the one who drowns, the one on whom a building falls, and a martyr in the Path of Allah." - Bukhaarii, Muslim, Mishkaat.

3. Ummul Mu-miniin, Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa said: "I asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam regarding plague. He informed me that it is (a type of) punishment (for some) which Allah Ta'aala sends on whom he wishes ('for some' here means the kaafirs). And Allah has made it a mercy for the Mu-miniin (believers). The one who remains with patience in his plague affected settlement, with the hope of gaining reward, and knowing, that only what Allah has decreed for him will happen. He will receive the reward of a shahiid (martyr)." - Bukhaarii, Mishkaat.

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Commentary:
This reward is only attained if one remains in the affected place and does not run away. The reward for dying in a plagued area will be additional to this reward.

4. Sayyidina Jaabir Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one running away from plague is like the one running away from jihaad. The one who stays steadfast with patience therein (affected place) will receive the reward of a shahiid (martyr)." - Ahmed, Mishkaat.

Commentary:
From the previous two hadiith it becomes clear that those affected by plague attain the reward of jihaad while remaining in their homes. The reward for jihaad is the best amongst all deeds.

5. 'Aliim Alkindii said: "I was with Abii 'Abas Al-Ghifaarii on a rooftop. He saw a group of people leaving the settlement because of plague. And said: 'O plague take me (because I am desirous) towards you.'" - Reported by Ibn 'Abdulbarr, Almarwazii, Ahmed, and Tabraanii. Sharhus Sudur.

Chapter 3

Preference for death over life

١ – عن عبد اللّه بن عمر قال: قال رسول اللّه ﷺ: تحفة المؤمن الموت ، أخرجه ابن المبارك ، وابن أبي الدرداء ، والطبراني ، والحاكم .

٢ – عن محمود بن لبيد ان النبي صلى اللّه عليه وسلم قال: يكره ابن آدم الموت ، والموت خير له من الفتنة ، أخرجه أحمد وسعيد بن منصور .

٣ – عن عبد اللّه بن عمرو بن العاص عن النبي ﷺ قال: الدنيا سجن المؤمن وسَنَتَهُ ، فإذا فارق الدنيا فارق السجن والسَنَة ، أخرجه ابن المبارك والطبراني .

٤ – عن انس قال رسول اللّه صلى اللّه عليه وسلم: الموت كفارة لكل مسلم ، اخرجه أبو نعيم .

٥ – عن أبي مالك الأشعري قال: قال رسول اللّه ﷺ: اللّهم حبب الموت إلى من يعلم أني رسولك ، اخرجه الطبراني .

٦ – عن أنس ان النبي صلى اللّه عليه وسلم قال له: ان حفظت وصيتي فلا يكون شيئ أحب إليك من الموت ، أخرجه الأصبحاني .

٧ – عن أنس قال: قال رسول اللّه صلى اللّه عليه وسلم: ما شبهت خروج ابن آدم من الدنيا إلّا كمثل خروج الصبي من بطن امّه من ذلك الغمّ والظلمة إلى روح الدنيا ، اخرجه الحكيم الترمذي .

1. Sayyidina 'Abdullah bin 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A (beloved) present for the Mu-min (believer) is death". - Ibnul Mubaarak, Ibn Abid Dardaa, Tabraanii and Haakim.

2. Sayyidina Mahmud bin Labiid Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Ibn Aadam (offspring of Sayyidina Aadam 'Alayhis Salaam) dislikes maut (death) whilst maut is better for him then fitnah (trials and tribulations in the diin)". - Ahmed, Sa'iid bin Mansur.

Commentary:
The benefit of death is, there is no fear that one's diin (religion) will deteriorate. If one lives, there is always the fear of this happening (deterioration) especially if one confronts causes that will lead to it. We seek Allah's refuge from turning astray.

3. Sayyidina 'Abdullah bin 'Amr bin Al'Aas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The world is a prison (because of the many restrictions) for a

Mu-min and a place of drought (both comfort, favours and affluence are deficient). When one leaves the world, one leaves a prison and place of drought (because comfort, favours and affluence are complete and widespread in the hereafter)." - Ibnul Mubaarak, Tabraanii.

4. Sayyidina Anas Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Maut (death) is an atonement for (the sins of) every Muslim (Due to hardships confronted, sins are pardoned. For some all sins are forgiven and for some part of their sins are forgiven, according to the person's status)." - Abu Nu'aym.

5. Sayyidina Abii Maalik Al-Ash'arii says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "O Allah, make death beloved to the one who believes that I am your Rasul." - Tabraanii.

6. Sayyidina Anas Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to him: "If you remember and keep up my wasiyyah (advise) then nothing should be more beloved to you than maut (death)." - Isbahaanii.

7. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I find the example of Ibn Aadam (human) passing away from this world but like that of a baby emerging from the narrow and dark womb of it's mother into the wide open world. (Before coming into the world the womb is thought to be a very comfortable place. After witnessing the comforts and pleasures of the world one does not wish to return there. In the same manner, whilst living in the world one

fears the hereafter. But after going there one does not wish to return. This explanation has also been narrated in a hadiith)." - Ibn Abid Dunyaa, Tirmidhii.

Commentary:
Two questions arise here. One is, from this hadiith preference is given to death over life. From some ahaadiith it is found that life is given preference over death. For example, the hadiith in Bukhaarii and Muslim state Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "None from among you should hope and desire death, because if one is pious, good deeds will increase by longevity. If one is sinful, it is possible one will have the taufiiq of repenting." From this it is clear that life is better than death. The answer to this doubt is that laws differ according to different aspects. During life good deeds could increase and repentance from sin could also be made, as mentioned in the above hadiith. Death is the opposite, but the cause for this preference for life is temporary and lasts for a few days. The world in comparison to the hereafter is like the narrowness and darkness of a mothers womb. According to this, only death could be given preference, because leaving this world, and going out of this dark home and reaching into the vast and splendid home is not possible without death. The hereafter is much better than this world. The world is nothing in comparison to the hereafter. The hereafter is not temporary but everlasting. The preference for the everlasting is apparent over that which is temporary and mortal. By this answer there remains no difference, and life and death also do not remain equal. The preference for death remains.
The second question is that in the hadiith it has been prohibited to hope for death. If death is a good thing why is it prohibited to

hope for it. The answer is that in the same hadiith this has also been mentioned "Min darrin asaabahu" (from difficulties confronted). That means one must not wish for death due to hardships or difficulties experienced, because this will be a sign of not accepting the Will of Allah Ta'aala. If hoping for death is due to yearning for the hereafter and saving one's self from fitnah, then it is not prohibited.

Chapter 4

The benefit of a difficult death for some Mu-mins

١ – عن ابن مسعود قال: قال رسول اللّه صلى اللّه عليه وسلم: ان المؤمن ليعمل الخطيئة فيشدد بها عليه عند الموت ليكفّر بها عنه ، وان الكافر ليعمل الحسنة فيسهل عليه عند الموت ليجزى بها ، أخرجه الطبراني وأبو نعيم ، شرح الصدور .

1. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "(At times) A Mu-min (believer) commits a sin. Hardship is experienced at the time of death to recompense for sins. (At times) A kaafir (nonbeliever) carries out a good deed, and to recompense for it, an easy death is granted." - Tabraanii, Abu Nu'aym, Sharhus Sudur.

Commentary:

Experiencing a difficult death is not a bad omen nor is an easy death a good omen. No doubt should remain regarding a difficult death as stated in the above hadiith.

Chapter 5

The glad tidings, respect and honour for a Muslim at the time of death

١ – عن البراء بن عازب رضي اللّه تعالى عنه ان النبي ﷺ قال: ان العبد المؤمن إذا كان في انقطاع من الدنيا و إقبال من الآخرة ، نزل إليه ملائكة من السماء بيض الوجوه ، كأن وجوههم الشمس ، معهم أكفان من أكفان الجنة وحنوط من حنوط الجنة ، حتى يجلسوا منه مد البصر ، ثم يجيء ملك الموت يجلس عند رأسه فيقول: أيتها النفس المطمئـنة اخرجي إلى مغفرة من اللّه ورضوان ، فتخرج تسيل كما تسيل القطرة من السقاء ، وإن كنتم ترون غير ذلك ، فيخرجونها ، فإذا أخرجوها لم يدعوها في يده طرفة عين ، فيجعلونها في تلك الأكفان والحنوط ، ويخرج منها كأطيب نفحة مسك على وجه الأرض ، فيصعدون بها ، فلا يمرون على ملاء من الملائكة إلّا قالوا: ما هذه الروح الطّيـبة ، فيقولون: فلان بن فلان بأحسن اسمائه التي كانوا يسمونه بها في الدنيا ، حتى ينتهوا به إلى السماء التي تليها ، حتى ينتهي به إلى السماء السابعة ، فيقول اللّه تعالى: اكتبوا كتابه في عليين واعيدوه إلى الأرض ، فيعاد روحه في جسده ، فيأتيه ملكان فيجلسانه ، فيقولان له: من ربّك؟ وما دينك؟ ، فيقول: اللّه ربّي والإسلام ديني ، فيقولان له: ما هذا الرجل الّذي بعث إليكم

وفيكم؟ فيقول: هو رسول اللّه ، فيقولان له: وما علّمك؟ ، فيقول: قرأت كتاب اللّه تعالى وآمنْتُ به وصدّقته ، فينادي منادٍ من السماء: ان صدق عبدي ، فافرشوا له من الجنة والبسوه من الجنة وافتحوا له بابًا إلى الجنة ، فيأتيه من ريحها وطيبها ، ويفسح له في قبره مد بصره ، ويأتيه رجل حسن الثياب طيب الرائحة ، فيقول له: أبشر بالّذي يسرك هذا يومك الّذي كنت توعد ، فيقول له: من أنت؟ فوجهك يجيء بالخير ، فيقول: أنا عملك الصالح ، فيقول: رب أقم الساعة ، رب أقم الساعة ، حتى أرجع إلى أهلي ومالي ، أخرجه أحمد وأبو داؤد والحاكم والبيهقي وغيرهم .

٢ – عن جعفر بن محمد عن أبيه إبن الخزرج عن أبيه قال: سمعت رسول اللّه صلى اللّه عليه وسلم يقول: ونظر إلى ملك الموت عند رأس رجل من الأنصار ، فقال يا ملك الموت: ارفق بصاحبي فإنه مؤمن ، فقال ملك الموت: طب نفسًا وقر عينًا ، واعلم أني بكل مؤمن رفيق المعرفة ، أخرجه الطبراني وابن منبّه .

٣ – اخرج البراء عن أبي هريرة رضي اللّه تعالى عنه عن النبي صلى اللّه عليه وسلم قال: ان المؤمن إذا حضر أتته الملائكة بحريرة فيها مسك وعنبر وريحان ، فتسل روحه كما تسل الشعرة من العجين ، ويقال: أيتها النفس المطمئـنة أُخرجي راضية مرضيًا عنك

إلى روح اللّه وكرامته ، فإذا اخرجت روحه وضعت على ذلك المسك والريحان ، وطويت عليه الحريرة وذهب به إلى عليين .

٤ – عن ابن جريج قال رسول اللّه صلى اللّه عليه وسلم لعائشة: إذا عاين المؤمن الملائكة قالوا: نرجعك إلى الدنيا ، فيقول: إلى دار الهموم والأحزان ، قدموني إلى اللّه تعالى ، أخرجه ابن جرير وابن المنذر في تفسيرهما .

٥ – عن أنس بن مالك قال: قال رسول اللّه ﷺ: إذا جاء ملك الموت إلى ولي اللّه سلم عليه ، وسلامه عليه ان يقول: السلام عليك يا ولي اللّه ، قم فأخرج من دارك الّتي خربتها إلى دارك الّتي عمرتها ، أخرجه القاضي أبو الحسين بن العريف أبو الربيع المسعودي ، شرح الصدور .

٦ – عن ابن مسعود قال: إذا أراد اللّه قبض روح المؤمن ، أوحى إلى ملك الموت ، أقرئه منّي السلام ، فإذا جاء ملك الموت لقبض روحه قال له: ربك يقرئك السلام ، أخرجه أبو القاسم بن مندة في كتاب الأحوال ، شرح الصدور .

٧ – عن زيد بن أسلم قال: يؤتي المؤمن عند الموت فيقال له: لا تخف مما أنت قادم عليه ، فيذهب خوفه ، ولا تحزن على الدنيا ولا

على أهلها وابشر بالجنة ، فيموت وقد أقر اللّه عينيه ، أخرجه ابن حاتم ، وفي شرح الصدور عنه أيضا في الآية ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ... إلى ... تُوعَدُونَ﴾ قال: يبشر بها عند موته وفي قبره ويوم يبعث ، فإنه لفي الجنة ، وما ذهبت فرحة البشارة من قلبه .

1. Sayyidina Baraa bin 'Aazib Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Mu-min is in the state of leaving this world and approaching the hereafter, malaa-ikah (angels) from the sky come to him, whose faces are white and shine like the sun. They have with them kafn (dead person's shrouding) of jannah (paradise) and fragrance of jannah. They seat themselves until (the distance) where the eye can see. Then malakul maut (angel of death) comes and sits at his headside and says: 'O soul, who was content with the commands of Allah, come out towards the forgiveness and mercies of Allah'. It (the soul) comes out (with ease) like (water) drops flow out of a water bag, although (outwardly) you may witness a state other than this (that life comes out with difficulty. The difficulty is on the body, and the ruh [soul] experiences easiness). They (the malaa-ikah) take out the ruh. After taking it out the malakul maut does not leave it in his hands for a split moment, but puts it in the kafn and fragrance of jannah. Such a fragrance emits from it like the strongest mushk fragrance in the world. They go up with it. Whichever group of malaa-ikah they pass, they (those malaa-ikah) ask, who is this good and pleasant soul. They say: 'So-and-so, son of so-and-so, They mention the best names with which he was well-known in the dunyaa (world). (In the same manner) They take him towards the next sky (samaa-ud dunyaa),

from there they carry on till they reach the seventh sky. Allah Ta'aala commands, record his name in the 'illi-yiin, and return him to the earth (for questioning in the grave). His ruh is returned to his body (pertinent to the barzakh and not the world). Two angels come to him and make him sit up. They both ask him: 'Who is your Rabb (Lord and Master); and what is your religion?'.

He will say: 'My Rabb is Allah and Islaam is my religion.'

They both then say to him: 'Who is this person who was sent to you and among you.'

He will say: 'He is the Rasul (messenger) of Allah (i.e. Muhammad Sallallahu 'Alayhi Wasallam).'

They both then say to him: 'How did you know?'.

He will say: 'I read the Kitaab of Allah Ta'aala (Qur-aan), brought imaan (faith) on it and accepted it as the truth.'

A caller (from Allah Ta'aala) will then call out from the heavens: 'My bondsman has given the correct answer. Spread out for him a floor-covering from jannah; clothe him with the clothing of jannah; and open for him a door towards jannah.'

Hence a breeze of sweet fragrance blows towards him. His grave is widened as far as (the width) the eye can see. A well dressed person with a sweet smelling fragrance will come and say to him: 'News of glad tidings of happiness to you. This is the day that you had been promised.'

He will ask: 'Who are you? Your countenance conveys blessings and excellence.'

The person will say to him: 'I am your pious deeds.'

He (the deceased person) will then repeat: 'O Rabb (hasten) qiyaamah (the day of reckoning), O Rabb (hasten) qiyaamah, so that I may return to my family and possessions (which will be attained in the hereafter).'" - Ahmed, Abu Daawud, Haakim, Bayhaqii and others.

2. Ja'far reports from Muhammad, who reports from his father Ibnul Khazraj, who reports from his father, who said, I heard Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saying: "I saw malakul maut (angel of death) at the time of a person's death from among the Ansaar. I said to him: 'O malakul maut, be gentle and kind to my sahaabii (companion) for he is a Mu-min.' Malakul maut said: 'Gladden your heart, cool your eyes and be assured that I am gentle with every Mu-min.'" - Tabraanii, Ibn Munabbih.

3. Sayyidina Baraa Radiyallahu 'Anhu narrates from Sayyidina Abii Hurayrah Radiyallahu 'Anhu that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the time for a Mu-min's death comes, the malaa-ikah (angels) come with a (piece of) silk to him, wherein there is mushk, 'amber and rayhaan. His ruh (soul) comes out softly in the manner that a hair comes out of dough. It is said to him, O life, who was contented with the commands of Allah, come towards mercy, respect and honour, in the state that you are pleased with Him and He is pleased with you. Then when the ruh comes out, it is put on the mushk and rayhaan, covered with the silk and taken to the 'illi-yiin."

4. Sayyidina Ibn Jurayj Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa: "When a Mu-min sees the malaa-ikah (angels), they say: 'We will take you back to the dunyaa (world). (We will not remove your ruh -soul-).' He will

say: '(You will return me) Towards a place of worry, anxiety, distress and affliction. Take me towards Allah Ta'aala.'" - Ibn Jariir and Ibnul Mundhir in their tafsiir.

5. Sayyidina Anas bin Maalik Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When malakul maut (angel of death) comes to a walii (accepted bondsman) of Allah, he makes salaam to him. His salaam is saying this: 'Assalamu 'alayka yaa waliyullah, rise and leave the home that has been emptied, and go towards your home which has been furnished by you (i.e. from the world towards the hereafter).'" - Qaadii Abul Husayn bin Al'urayf, Abu Rabii' Al-Mas'u-dii, Sharhus Sudur.

6. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu said: "When Allah Ta'aala intends taking the ruh (soul) of a Mu-min, He commands malakul maut (angel of death), convey My salaams to him. When malakul maut comes to take his ruh, he says to the person: 'Your Rabb (Lord and Master) says salaam to you.' (Subhaanallaah, what a blessing. May a thousand lives be sacrificed for such a death)." - Abul Qaasim bin Mandah in Kitaabul Ahwaal, Sharhus Sudur.

7. Zayd bin Muslim narrates that it is said: "Malaa-ikah are sent to a Mu-min at the time of death and (through them) it is said: 'Do not fear of what is coming to you. Hence his fear vanishes. Do not grieve (on the separation) for the world nor its inhabitants. Be happy with the glad tidings of jannah (paradise).'" He dies in such a state that Allah Ta'aala makes his eyes cool (He grants him contentment). - Ibn Haatim.

It is narrated from him too in the Sharhus Sudur regarding the tafsiir of the aayah ('Innal ladhina qaalu rabbunallaahu .... upto ... tu'adun'), that, he is given glad tidings at times of: death; in his grave, and on the day of judgement. When entering jannah too this happiness will not leave his heart."

Chapter 6

The meeting and conversing of the ruh's after death

١ – عن ابي أيوب الأنصاري ان رسول اللّه ﷺ قال: ان نفس المؤمن إذا قبضت يلقاها أهل الرحمة من عباد اللّه كما يلقون البشير من أهل الدنيا ، فيقولون انظروا صاحبكم يستريح ، فإنه كان في كرب شديد ، ثم يسألون ما فعل فلان ، وفلانة هل تزوجت ، فإذا سألوه عن الرجل الّذي قد مات قبله ، فيقول: إنه قد مات ذاك قبلي ، فيقولون: إنا للّه وإنا إليه راجعون ، ذهب به إلى امه الهاوية ، فبئست الام وبئست المربية ، وقال: ان أعمالكم ترد على أقاربكم وعشائركم من أهل الآخرة ، فإن كان خيرًا فرحوا واستبشروا ، وقالوا: اللّهم هذا فضلك ورحمتك فأتم نعمتك عليه وأمِته عليها ، ويعرض عليهم عمل المسيء ، فيقولون: اللّهم الهمه عملًا صالحًا ترضي به وتقربه إليك ، اخرجه ابن ابي الدنيا والطبراني في الأوسط ، شرح الصدور .

٢ – عن سعيد بن جبير قال: إذا مات الميت استقبله ولده كما يستقبل الغائب ، أخرجه ابن أبي الدنيا .

٣ – عن ثابت البناني قال: بلغنا انّ الميت إذا مات احتوته أهله وأقاربه الّذين تقدمه من الموتى ، فهم أفرح به وهو أفرح بهم من المسافر إذا قدم إلى أهله ، أخرجه ابن أبي الدنيا .

1. Sayyidina Abii Ayyub Al-Ansaarii Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When the ruh (soul) of a Mu-min is taken out, then the marhum (deceased) bondsman of Allah Ta'aala come forward to meet him in the same manner that a bringer of glad tidings is met in the dunyaa. Then (some among them) say, give him a chance to rest, because he was in great distress (in the world). Thereafter they begin to ask him, how is a certain person and did a certain woman marry? If they happen to ask of a person who had died before him already, and he says that person died before me, they recite 'Inna lillaahi wa-innaa ilayhi raaji'un' and say he must have been taken to his abode, that is jahannam. It is a bad place to go to and a bad place to live in. He said, your deeds are presented before your family and relatives who are in the hereafter. If deeds are pious they become happy and joyful and say O Allah, this is Your Grace, Favour and Mercy, complete Your Benefaction on him, grant him death on it (favours, mercy etc.). The deeds of sinners are also presented before them, whereupon they say, O Allah, put piety in his heart, which becomes a cause of Your pleasure and nearness." - Ibn Abid Dunyaa, Tabraanii, Sharhus Sudur.

2. Sayyidina Sa'iid bin Jubayr Radiyallahu 'Anhu said: "When someone dies, his children (in the 'aa-lamul arwaah -abode of souls-) welcome him, like the one who returns after an absence." - Ibn Abid Dunyaa.

3. It is narrated from Thaabit Al-Bunaanii that this narration has reached us: "When someone dies (and at the time of reaching the 'aa-lamul arwaah) his family and relatives who had died before, surround him from all sides. They are happy and he is happy, much more than that traveller who returns home to his family." - Ibn Abid Dunyaa.

Chapter 7

Honour and respect at the time of tajhiiz and takfiin*

١ – عن عمرو بن دينار قال: ما من ميت يموت إلّا وروحه في يد ملك ينظر إلى جسده كيف يغسل وكيف يكفن وكيف يمشي به ، ويقال له وهو على سريره ، اسمع ثناء الناس عليك ، أخرجه أبو نُعَيم في الحلية .

1. Sayyidina 'Amr bin Diinaar Radiyallahu 'Anhu said: "The ruh of a deceased after dying remains in the hands of an angel, (from where) it observes how his body is being given ghusl; how kafn is put on; how it is being carried. While the body is still on the bier, the angel says to him, listen to the people praising you." - Abu Nu'aym in the 'Hulyah'.

Commentary:
The same type of narration has been narrated by Ibn Abid Dunyaa from Sufyaan RA, that the malaa-ikah say this same thing to him. The aim of the angel is to show the respect of the people at that moment and create hope for the future.

* Tajhiiz and takfiin (preparation for burial)

Chapter 8

The respect and love for a Mu-min in the skies

١ – عن أنس عن النبي صلى اللّه عليه وسلم قال: ما من إنسان إلّا له بابان في السماء ، باب يصعد منه عمله وباب ينزل منه رزقه ، فإذا مات العبد المؤمن بكيا عليه ، أخرجه الترمذي وأبو يعلى وابن أبي الدنيا .

1. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "For every human there are two doors in the sky. One from which his deeds ascend, and the other from which his sustenance descend. When a Mu-min bondsman passes away, both doors weep for him." - Tirmidhii, Abu Ya'laa, Ibn Abid Dunyaa.

Chapter 9

The respect and love for a Mu-min on earth

١ – عن عطاء الخرساني قال: ما من عبد يسجد للّه في بقعة من بقاع الأرض إلّا شهدت له يوم القيامة ، وبكت عليه يوم يموت ، أخرجه أبو نُعَيم .

٢ – عن ابن عبّاس قال: ان الأرض لتبكي على المؤمن أربعين صباحًا ، أخرجه ابن أبي الدنيا والحاكم ، شرح الصدور .

٣ – عن ابن عمر: ان النبي صلى اللّه عليه وسلم قال: ان المؤمن إذا مات تجملت المقابر بموته ، فليس منه بقعة إلّا وهي تتمنى ان يدفن فيها ، رواه ابن عَدِي وابن مَنْدَة وابن عساكر .

1. 'Ataa Al-Khura-saanii narrates: "Any bondsman who makes sajdah (prostrates) for Allah on any portion of the earth, that portion of earth will give evidence on the person's behalf, and weep for him on the day of his death." - Abu Nu'aym.

2. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu said: "The earth weeps for (on the death of) a Mu-min for forty mornings (days)." - Ibn Abid Dunyaa, Haakim, Sharhus Sudur.

3. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Mu-min passes away, all (places of) graves decorate and adorn themselves on his death. There is no place (grave) among them which do not wish that he be buried therein." - Ibn 'Adii, Ibn Mandah, Ibn Asaakir.

The malaa-ikah accompanying the janaazah

Chapter 10

١ – عن ابن مسعود عن النبي صلى اللّه عليه وسلم قال: انّ داؤد قال: إلهي ما جزاء من شيع ميتًا إلى قبره إبتغاء مرضاتك ، قال: جزاؤه ان تشيعه ملائكتي ، فتصلي على روحه في الأرواح ، أخرجه ابن عساكر ، شرح الصدور .

1. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu reports, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Daawud 'Alayhis Salaam said: 'O Allah, what is the reward of the person who carries a dead person to his grave seeking Your pleasure'. It was said: 'His reward will be that my malaa-ikah (angels) will carry his janaazah, and they will supplicate on his ruh together with other (pious) ruhs'". - Ibn Asaakir, (Sharhus Sudur).

Commentary:

That which has been narrated in this narration that the person who takes part in carrying and burying a deceased person, his reward will be that the malaa-ikah will accompany his janaazah. The object is that more angels will accompany him, otherwise the malaa-ikah accompany all janaazahs. Briefly, in the ahaadiith of chapters eight, nine and ten the honour and respect stated for a Muslim mayyit (deceased) is clear. The skies weeping at the end of a Muslim's life. Every possible grave site of the earth wishing that a Muslim be buried therein. How great is his honour before

the malaa-ikah. They accompany his janaazah like troops and battalions. Such respect and honour given by the malaa-ikah, who are a great creation of Allah, to a person, is not a trivial thing. In the world, this is not accorded to the greatest of kings. It is a thing to ponder about, when the deceased observes that I am so greatly honoured and respected, how much will he appreciate the hereafter, and regard the world as wretched and despicable. What a good fortune will he regard the leaving of this world and going to the hereafter. It is said regarding such things: *".... For this let (all) those strive who strive for bliss". - Surah At-Tatfiif, (Mutaffifiin), 26.* and *"For the like of this, then, let the workers work". -Surah Saaffaat, 61.*

Upto here those aspects have been stated that occurs before burial. Some aspects that will take place are left for later, like the ruhs meeting one another, and becoming beloved of the earth etc.

Chapter 11

Blessings and favours of the Barzakh

١ – عن سعيد بن المسيب ان عائشة قالت: يا رسول اللّه ، إنك منذ حدثتني بصوت منكر ونكير وضغطه القبر ليس ينفعني شيء ، قال: يا عائشة ، انّ صوت منكر ونكير في اسماع المؤمنين كالإثمد في العين وضغطه القبر على المؤمن كالأم الشفيقة يشكو إليها إبنها الصداع ، فتغمز رأسه غمزًا رقيقًا ، ولكن يا عائشة ويل للشاكين في اللّه ، كيف يضغطون في قبورهم كضغطة الصخرة على البيضة ، أخرجه البيهقي وابن منده .

٢ – عن أبي سعيد الخدري أنّ رسول اللّه صلى اللّه عليه وسلم قال: إذا دفن العبد المؤمن قال له القبر: مرحبًا وأهلاً ، اما ان كنت لأحب من يمشي على ظهري اليّ ، فإذا دليتك اليوم وصرت اليّ فسترى صنعي بك ، فيتسع له مد بصره ، ويفتح له باب إلى الجنة ، قال: وقال رسول اللّه صلى اللّه عليه وسلم: القبر روضة من رياض الجنة أو حفرة من حفر النار ، أخرجه الترمذي .

٣ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا قبر الميت أتاه ملكان أسودان أزرقان يقال لأحدهما منكر وللآخر

نكير ، فيقولان: ما كنت تقول في هذا الرجل؟ فيقول: هو عبد اللّه ورسوله ، أشهد ان لا اله إلا اللّه وأشهد أنّ محمدًا عبده ورسوله ، فيقولان: كنا نعلم انك تقول هذا ، ثم يفسح له في قبره سبعون ذراعًا في سبعين ، ثم ينور له ، فيقول: دعوني أرجع إلى أهلي فأخبرهم ، فيقولون: نم كنومة العروس الّذي لا يوقظه إلا أحب أهله إليه حتى يبعثه اللّه تعالى من مضجعه ذلك ، أخرجه الترمذي والبيهقي .

٤ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: والّذي نفسي بيده ، ان الميت إذا وضع في قبره . انه يسمع حفق نعالهم حين يولون عنه ، فإذا كان مؤمنًا جاءت الصلوة عند رأسه والزكوة عن يمينه والصوم عن شماله وفعل الخيرات والمعروف والإحسان إلى الناس من قبل رجليه . فيؤتي من قبل رأسه فتقول الصلوة ليس من قبلي مدخل ، فيؤتي من قبل يمينه فتقول الزكوة ليس من قبلي مدخل ، فيؤتي من قبل شماله فيقول الصوم ليس من قبلي مدخل ، فيؤتي من قبل رجليه فيقول فعل الخيرات وما يليها من المعروف والإحسان إلى الناس ليس من قبلنا مدخل ، وفي آخر الحديث فيعاد الجسد إلى أصله من التراب ويجعل روحه في النسيم الطيب وهو طير أخضر تعلق في شجر الجنة ، أخرجه ابن أبي شيبة والطبراني في الأوسط وابن حبان في صحيحه والحاكم والبيهقي .

٥ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ما من مسلم أو مسلمة يموت ليلة الجمعة أو يوم الجمعة إلّا وقي عذاب القبر وفتنة القبر ، ولقي اللّه ولا حساب عليه ، وجاء يوم القيامة ومعه شهود يشهدون له او طابع ، أخرجه الترمذي والبيهقي .

٦ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان الرجل إذا توفي في غير مولده يفسح له من مولده إلى منقطع أثره ، أخرجه أحمد والنسائي وابن ماجه .

٧ – عن ابن مسعود قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أرحم ما يكون اللّه بالعبد إذا وضع في حفرته ، أخرجه ابن منده .

٨ – عن ابن عبّاس قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا مات العالم صور اللّه له علمه في قبره فيؤنسه إلى يوم القيامة ويدرأ عنه هوام الأرض ، أخرجه الديلمي .

٩ – اخرج الإمام أحمد في الزهد قال: أوحى اللّه تعالى إلى موسى عليه السلام: تعلم الخير وعلمه الناس ، فإني منور لمعلم العلم ومتعلمه قبورهم حتى لا يستوحشوا بمكانهم .

١٠ – عن أبي أيوب قال: قال رسول اللّه صلى اللّه عليه وسلم: من لقي العدو فصبر حتى يقتل أو يغلب لم يفتن في قبره ، أخرجه الطبراني والنسائي ، شرح الصدور .

١١ – عن أبي امامة أن النبي صلى اللّه عليه وسلم قال: من رابط في سبيل اللّه أمنه اللّه من فتنة القبر ، أخرجه الطبراني ، شرح الصدور .

١٢ – عن سلمان بن صرد وخالد بن عرفطة قال: قال رسول اللّه صلى اللّه عليه وسلم: من قتله بطنه لم يعذب في قبره ، أخرجه الترمذي وابن ماجه والبيهقي ، شرح الصدور .

١٣ – عن ابن مسعود قال: من قرأ تبارك الّذي بيده الملك كلّ ليلة منعه اللّه بها من عذاب القبر ، وكنا في عهد رسول اللّه ﷺ نسميها المانعة ، أخرجه النسائي ، شرح الصدور .

١٤ – عن أنس بن مالك: ان عذاب القبر يرفع عن الموتى في شهر رمضان ، أخرجه البيهقي عن ابن رجب ، قال روي بإسناد ضعيف ، شرح الصدور .

١٥ – عن جبير قال: اما واللّه الّذي لا إله إلّا هو ، لقد أدخلت ثابتا البناني في لحده ومعي حميد الطويل ، فلما سوينا عليه اللبن سقطت لبنة ، فإذا هو في قبره يصلي ، وكان يقول في دعاءه: اللّهم ان كنت أعطيت أحدًا من خلقك الصلاة في قبره فأعطنيها ، فما كان اللّه ليرد دعاءه ، أخرجه أبو نعيم في الحلية .

١٦ – عن ابن عبّاس قال: ان بعض أصحاب النبي ﷺ جلس على قبر وهو لا يحسب أنه قبر ، فإذا فيه إنسان يقرأ سورة الملك حتى ختمها ، فأتى النبي صلى اللّه عليه وسلم فأخبره ، فقال رسول اللّه صلى اللّه عليه وسلم: هي المانعة وهي المنجية تنجيه من عذاب القبر ، أخرجه الترمذي .

١٧ – عن عكرمة قال: يؤتي المؤمن مصحفًا يقرأ فيه ، أخرجه ابن مندة .

١٨ – نقل السهيلي في دلائل النبوة عن بعض الصحابة انه حفر قبرًا في موطن ، فانفتحت طاقة ، فإذا شخص على سرير وبين يديه مصحف يقرأ فيه ، وأمامه روضة خضراء ، وذلك بأحد ، وعلم أنه من الشهداء لأنه رأى في صفحة وجهه جرحًا ، واورد ذلك ابن حبان في تفسيره .

١٩ - عن أبي سعيد الخدري قال: قال رسول اللّه ﷺ: من قرأ القرآن ثم مات ولم يستظهره ، أتاه ملك يعلمه في قبره ، فيلقي اللّه وقد استظهره ، أخرجه أبو الحسن ابن شبران في فوائده من طريق عطية الأوفي .

٢٠ - عن قيس بن فبيصة قال: قال رسول اللّه ﷺ: من لم يوص لم يؤذن له في الكلام مع الموتى ، قيل يا رسول اللّه: هل يتكلم الموتى؟ قال: نعم ، ويتزاورون ، أخرجه الشيخ ابن حبان في كتاب الوصايا .

٢١ - عن عائشة قالت: قال رسول اللّه صلى اللّه عليه وسلم: ما من رجل يزور أخاه ويجلس عنده إلّا استأنس به ورد عليه حتى يقوم ، أخرجه ابن أبي الدنيا في كتاب المفتون .

٢٢ - عن ابن عبّاس قال: قال رسول اللّه صلى اللّه عليه وسلم: ما من أحد يمر بقبر أخيه المؤمن كان يعرفه في الدنيا فيسلم عليه إلّا عرفه ورد عليه السلام ، أخرجه ابن عبد البر وصححه عبد الحق .

٢٣ - عن ابن مسعود قال: قال رسول اللّه صلى اللّه عليه وسلم: ارواح الشهداء في حواصل طير خضر تسرح في الجنة حيث شاءت ، ثم تأوي إلى قناديل تحت العرش ، أخرجه مسلم .

٢٤ - عن كعب بن مالك انّ رسول اللّه صلى اللّه عليه وسلم قال: انما نسمة المؤمن طائر يتعلق في شجر الجنة حتى يرجعه اللّه إلى جسده يوم يبعثه ، أخرجه مالك وأحمد والنسائي .

٢٥ - عن أُم بشر بنت البراء انها قالت لرسول اللّه ﷺ: يا رسول اللّه ، هل تتعارف الموتى ، قال: تربت يداك ، النفس المطمئنة طير خضر في الجنة ، فإن كانت الطير يتعارفون في رؤس الشجر فإنهم يتعارفون ، أخرجه ابن سعد .

٢٦ - اخرج الطبراني في مراسيل ضمرة ابن حبيب قال: سألت النبي صلى اللّه عليه وسلم عن أرواح المؤمنين ، فقال: في حواصل طير خضر تسرح في الجنة حيث شاءت .

٢٧ - عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أرواح المؤمنين في السماء السابعة ينظرون إلى منازلهم في الجنة ، أخرجه أبو نعيم .

٢٨ - عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا مات الإنسان انقطع عمله إلّا من ثلاث ، صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له ، أخرجه البخاري في الأدب ، ومسلم ، شرح الصدور .

٢٩ – عن ابي أمامة عن رسول اللّه صلى اللّه عليه وسلم: أربعة تجري عليهم اجورهم بعد الموت ، مرابط في سبيل اللّه ، ومن علم علمًا ، ورجل تصدق بصدقة فأجرها له ما جرت ، ورجل ترك ولدًا صالحًا يدعوا له ، أخرجه أحمد ، شرح الصدور .

٣٠ – عن جرير بن عبد اللّه مرفوعًا: من سن سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من اجورهم شيء ... الحديث ، أخرجه مسلم ، شرح الصدور .

٣١ – عن أبي سعيد الخدري مرفوعًا: من علم آية من كتاب اللّه عزّ وجل أو بابًا من علم ، أنمى اللّه أجره إلى يوم القيامة ، أخرجه ابن عساكر ، شرح الصدور .

٣٢ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان مما يلحق المؤمن من حسناته بعد موته علمًا نشره ، أو ولدًا صالحًا تركه ، أو مصحفًا ورثه ، أو مسجدًا بناه ، أو بيتًا لإبن السبيل بناه ، أو نهرًا أجراه ... الحديث ، أخرجه ابن ماجه ، وفي رواية عن أنس مرفوعًا أو غرس نخلًا ، أخرجه أبو نعيم ، شرح الصدور .

٣٣ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه ليرفع الدرجة للعبد الصالح في الجنة ، فيقول: يا رب أنى لي

هذه ، فيقول: بإستغفار ولدك لك ، أخرجه الطبراني ، شرح الصدور .

٣٤ – وأخرج أيضًا عن أبي سعيد الخدري قال: قال رسول اللّه صلى اللّه عليه وسلم: يتبع الرجل يوم القيامة من الحسنات أمثال الجبال ، فيقول: أنى هذا؟ ، فيقال: بإستغفار ولدك لك ، شرح الصدور .

٣٥ – عن ابن عبّاس قال: قال النبي صلى اللّه عليه وسلم: ما الميت في قبره إلّا شبه الغريق المتغوث ينتظر دعوة تلحقه من أب أو أمّ أو ولد أو صديق ، فإذا لحقه كانت أحب إليه من الدنيا وما فيها ، وان اللّه تعالى ليدخل على أهل القبور من دعاء أهل الأرض أمثال الجبال ، وان هدية الأحياء إلى الأموات الإستغفار لهم ، أخرجه البيهقي في شعب الإيمان .

٣٦ – عن سعد بن عبادة انه قال: يا رسول اللّه ، ان أمي ماتت ، فأي الصدقة أفضل؟ ، قال: الماء ، فحفر بئرًا ، وقال هذا لأم سعد ، أخرجه أحمد والأربعة ، شرح الصدور .

٣٧ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: إذا تصدق أحدكم بصدقة تطوعًا فليجعلها عن أبويه ، فيكون لهما

أجرها ولا ينتقص من أجره شيئًا ، أخرجه الطبراني ، شرح الصدور .

٣٨ – عن الحجاج بن دينار قال: قال رسول الله ﷺ: ان من البر بعد البر أن تصلي عليهما مع صلوتك ، وان تصوم عنهما مع صيامك ، وان تصدق عنهما مع صدقتك ، أخرجه ابن أبي شيبة ، شرح الصدور .

٣٩ – اخرج الخلال في الجامع عن الشعبي قال: كانت الأنصار إذا مات لهم الميت اختلفوا إلى قبره يقرؤن له القرآن ، شرح الصدور ، قلت ولو لم يصل عندهم لما قرؤا ، وإعتقادهم الوصول لا يكون بلا دليل ، فثبت الوصول .

٤٠ – عن ابن عبّاس: قيل يا رسول اللّه ، وهل ينفع الجار الصالح في الآخرة؟ ، قال: هل ينفع في الدنيا؟ قال: نعم ، قال: كذلك في الآخرة ، أخرجه المالِيني .

٤١ – عن عبد الله بن نافع المزني قال: مات رجل بالمدينة ، فدفن بها ، فرآه رجل كأنّه من أهل النار ، فاغتم لذلك ، ثم اريه بعد سابعة وثامنة كأنّه من أهل الجنة ، فسأله ، فقال: دفن معنا رجل من الصالحين ، فشفع في أربعين من جيرانه ، فكنت فيهم ، أخرجه ابن أبي الدنيا ، شرح الصدور .

٤٢ – عن ابن عبّاس قال: مر النبي صلى اللّه عليه وسلم بقبرين ، فقال: انهما ليعذبان ، وفي الحديث ثم أخذ جريدة رطبة فشقها بنصفين ، ثم غِرز في كل قبر واحدة ، قالوا: يا رسول اللّه ، لم صنعت هذا؟ ، فقال: لعلّه ان يخفف عنهما ما لم ييسا ، متفق عليه ، مشكوة .

٤٣ – عن قتادة ان أبا برزة كان يوصي إذا متّ فضعوا في قبري معي جريدتين ، أخرجه ابن عساكر ، شرح الصدور ، وفيه وهذا الحديث أصل في غرس الأشجار عند القبور .

٤٤ – عن وهب بن منبّه قال: مرّ أرمياء النبي صلى اللّه عليه وسلم بقبور يعذب أهلها ، فلما ان كانت بعد سنة مرّ بها ، فإذا العذاب قد سكن عنها ، فقال: قدوس ، مررت بهذه القبور وأهلها يعذبون ، ومررت في هذه السنة وقد سكن العذاب عنها ، فإذا النداء من السماء: يا أرمياء ، يا أرمياء ، تمزقت أكفانهم وتمعطت شعورهم ودرست قبورهم ، فنظرت إليهم فرحمتهم ، وهكذا أفعل بأهل القبور الدارسات والأكفان المتمزقات والشعور المتمعطات ، أخرجه ابن النجار في تاريخه ، شرح الصدور .

٤٥ – في الفردوس عن ابن عبّاس مرفوعًا: إذا أمر اللّه تعالى ملك الموت بقبض أرواح من استوجب النار من مذنبي امتي قال: بشرهم بالجنة بعد إنتقام كذا وكذا على قدر ما يعملون يحسبون في النار ، فاللّه سبحانه أرحم الراحمين .

٤٦ – عن عطاء بن يسار قال: قال رسول اللّه صلى اللّه عليه وسلم لعمر بن الخطاب: يا عمر ، كيف بك إذا أنت مت فقاسوا لك ثلاثة أذرع وشبرًا في ذراع وشبر ، ثم رجعوا إليك وغسلوك وكفنوك وحنطوك ثم احتملوك حتى يضعوك فيه ، ثم يهيلوا عليك التراب ، فإذا انصرفوا عنك أتاك فتانا القبر منكر ونكير ، أصواتهما كالرعد القاصف ، وأبصارهما كالبرق الخاطف ، فتلتلاك وثرثراك وهوّلاك ، فكيف بك عند ذلك يا عمر؟ ، قال: يا رسول اللّه ومعي عقلي؟ ، قال: نعم ، قال: إذن أكفيكهما ، أخرجه أبو نعيم وابن أبي الدنيا والبيهقي ، وفي رواية قول عمر: أترد إلينا عقولنا؟ ، قال: نعم كهيئتكم اليوم ... الحديث ، أخرجه أحمد والطبراني ، شرح الصدور .

٤٧ – اخرج الحكيم الترمذي عن حذيفة قال: في القبر حساب وفي الآخرة حساب ، فمن حوسب في القبر نجا ، ومن حوسب في القيامة عذب ، قال الحكيم: انما يحاسب المؤمن في القبر ليكون

أهون عليه غدًا في الموقف فيمحصه في البرزخ ليخرج من القبر وقد اقتص منه ، شرح الصدور .

1. Sayyidina Sa'iid bin Al-Musayyib Radiyallahu 'Anhu says, Ummul Mu-miniin Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa said: "Yaa Rasulullah, since you have told me about the voice of Munkar and Nakiir, and the grave pressing its inmate, nothing is helping (consoling) me." He said: "Yaa 'Aa-i-shah, the voice of Munkar and Nakiir in the ears of the Mu-miniin (believers) will be like ithmid (surmah) in the eyes (which delights the eyes), and the pressing in the grave for a Mu-min will be (comfortable) like that of a compassionate mother to whom her child complains of a headache and she softly presses his head. But, Yaa 'Aa-i-shah, woe to those who doubt the existence of Allah, and complain about his commands, they will be pressed in their graves like a stone put on an egg and pressed." - Bayhaqii, Ibn Mandah.

2. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a Muslim bondsman is buried, the grave says to him, marhaban and ahlan (welcome), you were the most beloved to me from among those who walked on the surface of me. Today when I have been made your servant, and you have come to me, you will observe my dealing with you. Hence it expands for him as far as his eyes can see, and it opens for him a door to jannah (paradise). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this too. The qabr (grave) is either a garden from among the gardens of jannah (for the pious), or a pit from among the pits of jahannam (hell) (for the sinful)." - Tirmidhii.

3. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a dead person is buried, two black angels with blue eyes come to him. One is called Munkar and the other Nakiir. They both ask him: 'What did you use to say regarding this person (Muhammad Sallallahu 'Alayhi Wasallam)?'. He will say: 'He is the bondsman and messenger of Allah Ta'aala. Ash-hadu an-la ilaaha illallaahu, wa ash-hadu anna Muhammadan 'abduhu wa-rasuluh'. They both will say: '(After seeing signs) We knew that you are going to say this'. Then his grave is widened seventy dhiraa (cubits) by seventy dhiraa and then illuminated. The person then says: 'Allow me to go to my family, so that I may inform them'. They say to him: 'Sleep like a groom, who is awakened only by that person who is most beloved to him from his family, until Allah Ta'aala will resurrect you from that sleep (on the day of qiyaamah)'" - Tirmidhii, Bayhaqii.

Commentary:
A Mu-min bondsman will not fear these angels being black and having blue eyes. In a hadiith in Ibn Maajah the words "Ghayra faza-in wa-laa mash-ghufin" are stated, meaning the bondsman will not be distressed, belwildered or confounded.

4. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I swear an oath in the Name of that Being in whose hands my life is, when a mayyit (deceased) is put in his grave, he hears the footsteps of the people when they leave him. If he is a Mu-min, his salaah comes and stand at his headside; his zakaah at his right; his saum (roza, fast) at his left; his good deeds, piety, and ihsaan to the people at his

feet. If 'adhaab (punishment) comes to him from his headside, his salaah will say there is no entrance from my side. Then, it comes from the right side, his zakaah will say there is no entrance from my side. It then comes from the left side, his saum will say there is no entrance from my side. Then, it will come from the side of the feet, his good deeds, piety, ihsaan to the people, will say there is no entrance from our side. At the end of this hadiith it is stated then his body is returned to its original state of dust (This is the case with the majority, some bodies remain in the same state in the grave). His ruh (soul) remains (lying) in a gentle breeze, or in the 'arwaah tayyibah', i.e. in the form of a green bird in the trees of jannah. - Ibn Abii Shaybah, Tabraanii in the 'Awsat', Ibn Hibbaan in his 'Sahiih, Haakim, Bayhaqii.

Commentary:
From some ahaadiith of Sharhus Sudur it is stated that the ruh (soul) enters the grave with its body, and from this hadiith we find that the ruh goes into jannah in the form of a green bird. The explanation of both is that the ruh goes with the body in the grave, then subsequently it is taken into jannah as is apparent from those ahaadiith mentioned in Sharhus Sudur. Or, the ruh entering the grave with the body may mean, it has a strong connection with the body (as it is said, I am sitting here but my heart and thoughts are somewhere else). After some time when the body decomposes this connection decreases.

5. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A Muslim male or female who dies on a Friday night or the day of Friday, is safe from the punishment and trials of the grave. He will meet

Allah Ta'aala without giving account of his deeds. On the day of qiyaamah (judgement) he will come in such a state that he will either have witnesses who will give testimony for him, or he will have some sealed testimony." - Tirmidhii, Bayhaqii.

6. Sayyidina Ibn 'Umar Radiyallahu 'Anhu say, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a man passes away in a place other than his birthplace (or place of residence or domicile), his grave is widened from the place of his demise till the place of his domicile." - Ahmed, Nasa-ee, Ibn Maajah.

Commentary:
From this the virtue of passing away in a foreign land is proven, which lovers of the material world fear.

7. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu narrates, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Among all situations, Allah Ta'aala is most merciful with His bondsman when he is put in his grave." - Ibn Mandah.

8. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When an 'aalim dies, Allah Ta'aala gives his knowledge a form. That form becomes his friend and companion till the day of qiyaamah, and removes the vermin and pests from him." - Daylamii.

Commentary:
If the vermin and insects etc. of the world are intended then this may apply to some special 'aalims. If the vermin and insects etc.

of the barzakh are intended which we cannot see, then every 'aalim may be included.

9. Imaam Ahmed reports from the kitaab 'Az-zuhd': "Allah Ta'aala sent wahii (revelation) to Musa 'Alayhis Salaam, learn khayr (i.e. knowledge of diin) and teach it to the people, because I keep the graves of a mu'allim (teacher) and a student illuminated, so that they do not feel dreary, lonely and unhappy in that place."

10. Sayyidina Abii Ayyub Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that confronts an enemy, and preserveres till he is killed or overcome. He will not be examined (questioned) in his grave."

11. Sayyidina Abii Umaamah Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that guards the border in jihaad, Allah Ta'aala will save him from the examination (questioning) in the grave." - Tabraani, Sharhus Sudur.

12. Sayyidina Salmaan bin Sard and Sayyidina Khaalid bin 'Arfatah Radiyallahu 'Anhuma say, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who is killed by his (disease of) stomach, will not be punished in his grave." - Tirmidhii, Ibn Maajah, Bayhaqii, Sharhus Sudur.

13. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu said: "The one who recites 'Tabarakal ladhii bi-ya-dihil mulk' (Suratul Mulk) every night, Allah Ta'aala will through its blessings save him from the

punishment of the grave. In the nabawii period (time of Rasulullah Sallallahu 'Alayhi Wasallam) we named this surah 'maani'ah' (the one that protects from punishment)." - Nasa-ee, Sharhus Sudur.

14. It is reported from Sayyidina Anas bin Maalik Radiyallahu 'Anhuma with a weak chain of narrators that, verily in the month of Ramadaan punishment is lifted from the dead, or that punishment is lifted from those passing away in the month of Ramadaan. - Sharhus Sudur.

Commentary:
In the translation of the hadiith where it is said, in the month Ramadaan from the dead, or, those passing away in the month of Ramadaan, both could be probable. The first will mean that when Ramadaan comes, punishment is lifted from all (Muslim) dead people. The second will mean, punishment is lifted from those passing away in Ramadaan. There is no harm if the chain of narrators are weak in such instances. Yes, it is harmful in matters regarding ahkaam (legal Islaamic decrees).

15. Sayyidina Jubayr Radiyallahu 'Anhu said: "I swear by Allah, Who is One and has no partner, that I put Thaabit Al-bunaanii in his grave. Hamiid At-tawiil was also with me. After having placed the mud bricks, one mud brick fell. (What did I observe?). I observed him perform salaah in his grave. He used to repeat in du'aa: 'O Allah, if You had granted anybody from among Your creation the performing of salaah in his grave, then grant it to me too.' Allah Ta'aala did not reject his du'aa." - Abu Nu'aym in the 'Hul-yah'.

16. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma said: "Some of the as-haab (companions) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat on a grave, not knowing that it is a grave (as there was no sign of a grave). They heard a person reciting Suratul Mulk till he completed it. They came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and informed him. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "It (this surah) is 'maa-ni-'ah' (protects from the punishment of the grave), it is 'mun-jiyah' (saves), it saves a person from the punishment of the grave." - Tirmidhii.

17. Sayyidina 'Ik-ramah Radiyallahu 'Anhu said: "A Mu-min will be given a Mus-haf (Qur-aan) (in the grave), from which he will recite." - Ibn Mandah.

18. Suhaylii has stated in the 'Dalaa-ilun Nubuwwah', that, it is reported from some of the sahaabah (Radiyallahu 'Anhum), on an occasion a grave was dug. (Incidently there was another grave next to it). (While digging) A portion of the next grave opened. They saw a person on a bed, with a Mus-haf (Qur-aan) in his hand, from which he was reciting. Before him was a green garden. This took place at Uhud. It became known that he was from among the shu-ha-daa (martyrs) as he had a wound on his face." - Ibn Hibbaan in his tafsiir.

19. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one who recites the Qur-aan and passes away before he could memorise it, an angel comes to him in his grave to teach him. He will meet Allah in a state where he had already memorised the

Qur-aan." - Abul Hasan ibn Shubraan in his 'Fawaa-id' from 'Atiyyah Al-'Awfii.

Commentary:
These deeds of reciting the Qur-aan and performing salaah is not a fard (compulsory) deed or trouble, but a deed of pleasure and enjoyment and a means of gaining a higher position (in the hereafter).

20. Sayyidina Qays bin Qubay-sah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The person who dies without making wasiyyah (Will and Testament), will not be allowed to talk to those who had already died. It was asked, Yaa Rasulullah, do the deceased converse among themselves. He replied: 'Yes, they visit one another too.'" - Shaykh Ibn Hibbaan in his 'Kitaabul Wasaayaa'.

21. Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one that visits his (Muslim) brothers grave and sits by him. He becomes attached to him and replies to the salaam till the visitor gets up and leaves." - Ibn Abid Dunyaa in 'Kitaabul Maftun'.

22. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Any person passing the grave of his Mu-min brother whom he knew in the world and says salaam to him. The deceased person recognises him and replies to his salaam." - Ibn 'Abdulbarr.

23. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The arwaah (souls) of the shu-hadaa (martyrs) are in the form of green birds, and go around in jannah wherever they wish. They go and settle on the chandeliers under the 'Arsh (Throne of Allah)." - Muslim.

24. Sayyidina Ka'b bin Maalik Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The ruh (soul) of a Mu-min stays in the trees of jannah in the form of a bird until Allah Ta'aala returns it to its body on the day of qiyaamah (judgement)." - Maalik, Ahmed, Nasa-ee.

25. Sayyiditina Umm Bishr bint Al-Baraa Radiyallahu 'Anhaa said to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "Yaa Rasulullah, do dead people recognise one another." He said: "May your hands be in dust (this is an expression of kindness), the nafs mut-ma-innah (tranquil soul) is in the form of a green bird in jannah. If birds in the branches of trees recognise one another (it is apparent that they recognise one another), then souls surely know one another." - Ibn Sa'd.

26. Tabraanii has extracted in the 'Maraasiil' of Damrah bin Habiib, that a sahaabii asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam regarding the arwaah (souls) of the Mu-miniin (believers). He said: "They live in the form of green birds in jannah, and eat, drink and go wherever they wish."

27. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The arwaah of the

Mu-miniin are in the seventh sky. (From where) They see their abodes in jannah (paradise)." - Abu Nu'aym.

Commentary:
There are many ahaadiith concerning the barzakh, but in this eleventh chapter only twenty seven ahaadiith have been copied as an example. In these twenty seven ahaadiith and in some of the previous chapters, the pleasure, enjoyment, comfort, respect, and honour in the barzakh have been fully stated, because the blessings, favours and happiness of the body and soul are: 1. To be safe from trials and tribulations. 2. To have a spacious home. 3. To be accepted and beloved of a ruler. 4. To be in the protection of a protector. 5. The ruler be kind and merciful. 6. To be with a companion who consoles and gives comfort. 7. Illumination in darkness. 8. Recite the Qur-aan. 9. Perform salaah (namaaz). 10. Visit and meet relatives and friends. 11. Attachment and friendship of visitors. 12. Abundance of food and drink, especially the delights and joys of jannah. 13. High quality furnishing and decor. 14. High quality clothing and apparel. 15. Have an airy and well ventilated home, especially when the breeze is from jannah. 16. Having gardens for recreation. 17. Listening to good news and recognising one another. Having luxurious homes. Seeing one's abode in jannah with one's own eyes.

In these ahaadiith all those aspects are enumerated which are needed to live a contented and luxurious life. This clearly proves that the dead do not just helplessly lie in their graves as is the belief of the common people, but they will enjoy better and superior luxuries in the barzakh than those found in the world. Yes, some enjoyments that are found in the dunyaa will not be

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available there, like nikaah (marriage) etc. The reason being that in the 'aalam-e barzakh the ruhaanii (spiritual) nature will be overwhelming. Bodily conditions and lust will be non existent, therefore, there will be no necessity of nikaah, etc. For this reason on qiyaamah, when one will enter jannah, one will again attain a body like the world. Hence those feelings and desires will come about again. One will be granted hurs. The desire for food in the barzakh may remain, because a weak body also craves food in the same way as children; the weak; and those recuperating from an illness. It has been narrated that the arwaah (souls) of the Mu-miniin will be in the form of green birds flying around and eating in jannah.

All that has been mentioned in this chapter are those things that take place with the dying person, of which some are ikh-tiyaarii (in one's choice and power) like accepting imaan; carrying out pious deeds according to the sharii'ah. Some are ghayr ikh-tiyaarii (where one does not possess a choice or power) like dying in a foreign land, or passing away on a Friday, or passing on due to stomach disease etc. (It is Allah Most High's great blessing that one is rewarded for ghayr ikh-tiyaarii happenings too). All these aspects end with the deceased. When these conditions end, then the rewards and blessings ordained for it also ends. But, there remains another mercy of Allah Ta'aala wherein He has planned two such ways from which the gaining of blessings and reward do not end and will remain for ever and keep on multiplying and increasing. One such way is, that some deeds have been planned and proposed, from which a deceased continuous to receive reward even after death. The second is, that the dead person did not carry out that deed during his lifetime, but by others doing it reward is being continuously attained. The

first type of deed is termed in the sharii'ah as "baaqiyaatus saalihaat" (Those deeds with everlasting reward) and the second "iisaale thawaab" (transmitting or passing on reward). It was deemed appropriate to write regarding these two methods at the end of the chapter. Besides these two we come to know of another type from which a deceased person receives reward, although neither the deceased person nor a living being has any part in it. This has also been mentioned at the end of the chapter.

28. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When a human passes away, his deeds come to an end, except from three things: sadaqah jaariyah (like a waqf etc.); or such 'ilm from which benefit continues to be derived (like teaching, writing books etc.); or a pious son who makes du'aa for him." - Bukhaarii, Muslim, Sharhus Sudur.

29. Sayyidina Abii Umaamah Radiyallahu 'Anhu reports from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that four people are such that their rewards continue after death. a. The one that guards the borders at the time of jihaad. b. The one that imparts (diinii) knowledge. c. The person who has given charity, and until that remains, reward will continue to be attained. d. The one who leaves a pious son who makes du'aa for him. - Ahmed, Sharhus Sudur.

30. Sayyidina Jariir bin 'Abdullah narrates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The one who revives a pious sunnah, will receive its reward, and the reward of those

who adopt this sunnah thereafter, without any lessening or decrease in the rewards of any of them." - Muslim, Sharhus Sudur.

31. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu narrates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: "The one that teaches one aayah from the Book of Allah (Qur-aan) or a portion from (diinii) knowledge (even if it be one mas-alah). Allah Ta'aala will continue to increase the persons rewards till the day of qiyaamah." - Ibn Asaakir, Sharhus Sudur.

32. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "From among the rewards that a Mu-min continue to receive after death is: knowledge (of diin) that he had propagated; or left behind a pious son; or left in his estate a Qur-aan; or built a masjid; or a musaafirkhaanah (lodging for travellers); or had a water canal dug." -Ibn Maajah.

In a narration from Sayyidina Anas Radiyallahu 'Anhu: "The planting of a tree." is also added. - Abu Nu'aym, Sharhus Sudur.

33. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala raises the status of some of the pious in jannah. The person will say, O Lord, from where (due to what act) have I been granted this? It will be said, due to your children making du'aa of maghfirah for you." - Tabraanii, Sharhus Sudur.

34. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "On the day of qiyaamah some people will possess rewards equivalent to

mountains. He will ask, from where is this? It will be said, by your son making du'aa of maghfirah for you." - Sharhus Sudur.

35. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A dead person in the grave is like a drowning person expecting (help in the form of) du'aa from his father, or mother, or son, or friend. When it (du'aa) reaches him it will be more beloved to him than the world and what it contains. Allah Ta'aala transmits the du'aas of the people of the world (in the form of rewards) the equivalent of mountains. The gift of the living to the dead is to seek maghfirah (forgiveness) for them." - Bayhaqii in Shi'abul Imaan.

36. Sayyidina Sa'd bin 'Ubaadah Radiyallahu 'Anhu narrates that he said: "O Rasulullah, my mother passed away. What is the best charity (for her)?" He replied: "Water." He dug a well and said: "This (rewards of the well) is for Umm Sa'd." - Ahmed, Sharhus Sudur.

37. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "When anyone among you gives voluntary charity, then give on behalf of your parents (too). They will receive its reward without any decrease of reward for the one giving the charity." - Tabraanii, Sharhus Sudur.

38. Sayyidina Hajjaaj bin Diinaar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "After serving (parents during their lifetime) another (method of) serving (after their demise) is, when performing salaah, to

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perform (send rewards of) salaah on their behalf. When fasting, to fast on their behalf too. When giving charity, to give on their behalf too. (i.e. To confer on them the rewards of any nafl devotion)." - Ibn Abii Shaybah, Sharhus Sudur.

39. Sha'bii narrates that it was the practise of the Ansaar, that when a person passed on, they used to go to his grave and recite the Qur-aan for him. I said, if they did not believe that the reward reached the dead person they should not have recited the Qur-aan (at the grave). Their belief is not without proof. (Their proof can only be due to the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) The reward of the recital of the Qur-aan reaching the deceased has thus been proven (according to the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). - Sharhus Sudur.

40. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu narrates that it was said, O Rasulullah, does a pious neighbour benefit in the hereafter? He asked: "Does he benefit in the world?" He replied: "Yes." He (Rasulullah Sallallahu 'Alaayhi Wasallam) said: "In the same manner they will be benefit in the hereafter." - Maalinii.

41. Sayyidina 'Abdullah bin Naafi' Al-Muzanii Radiyallahu 'Anhu narrates that a person in Madiinah passed away and was buried. A person saw him (in a dream) that he was from among the inmates of the fire (hell). He became saddened. He then saw the dead person again after seven or eight days and he was in jannah. He asked the dead person (the reason). He replied: "A person from among the pious was buried with us. He

interceded for forty people among his neighbours (those buried around him). I was among them." - Ibn Abid Dunyaa, Sharhus Sudur.

42. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed two graves. He said: "They are being punished." In the same hadiith it is stated, he took a green palm branch and split it in two and implanted one in each grave. They (people) said: "O Rasulullah, why have you done so?" He said: "It is hoped that till these (branches) do not dry out their punishment will be lightened." - Mishkaat.

43. Sayyidina Qataadah Radiyallahu 'Anhu narrates that Abaa Barzah used to advise us that when I die put with me in my grave two palm branches. - Ibn Asaakir.

It is mentioned in the Sharhus Sudur that this hadiith is the origin from where the planting of a tree at a grave has been taken.

44. Wahb bin Munabbih narrates that (the prophet) Sayyidina Armi-yaa 'Alayhis Salaam passed some graves, whose inmates were being punished. After a year he passed the graves again and found that the punishment had subsided. He said: "O my Lord, I passed these graves and its inmates were being punished. This year I passed it again and the punishment had subsided." A call came from the sky: "O Armi-yaa, O Armi-yaa, their kafn have become torn and hair decomposed and their graves levelled (having no sign). I saw them (in such a state) and felt merciful on them. I do the same with the inmates of those whose graves have no sign left, and whose kafn tears apart and hair decomposes." - Ibnun Najjaar, Sharhus Sudur.

Commentary:
An answer to a doubt: These ahaadiith can only create a longing for death if there are no other narrations wherein it is mentioned that for some people death and the period after death is a great tribulation. The answer to this doubt is: Firstly, the causes of these tribulations, that is sin, is a thing of choice, where one has the option of safeguarding one's self. The one who has been afflicted, is the result of one's own choice and actions. One has the choice of making a deliberate intention to sin or avoid sin. Then why should one fall into such troubles and tribulations.

Our aim in writing these ahaadiith is for us to ponder on death and what takes place after death. The fear that people normally have regarding death will be removed by reading or listening to these ahaadiith. It is clear and explicit, that what are the ways required to attain those virtues, blessings and favours. It is incumbent to act upon them. We do not mean that these have been promised without any conditions. Secondly, when pondering on these ahaadiith, it becomes evident that the tribulations that a sinner confronts is not only skin deep, but some ease is granted occasionally. These too are not without a cause. Some such ahaadiith are collected here:

45. In the 'Firdaus' a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is narrated from Sayyidina Ibn 'Abbaas Radiyallahu 'Anhuma that, when Allah Ta'aala commands malakul maut to take the souls of those sinners from among my ummah on whom the fire has become incumbent, He says: "Give them the glad tidings of jannah after avenging such and such (deeds), the amount they have sinned by confining them in

the fire. For verily Allah Ta'aala is the Most Merciful of the mercifuls."

46. Sayyidina 'Ataa bin Yasaar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to Sayyidina 'Umar bin Al-Khattaab Radiyallahu 'Anhu: "O 'Umar, what will be your condition at the time of death. They will measure out for you a grave three and half cubits long and one and half cubit wide. They will come back and give you ghusl and put on a kafn and fragrance for you. They will carry you till they reach the grave and put you therein. They will then put earth on you. When they go away from you, two examiners, the Munkar and Nakiir will come to you. Their voices will be like intense thunder and eyes like a heavy streak of lightning. They will jostle and hustle you and speak harshly to you and make you terror-stricken. At that time what will your situation be O 'Umar?"

He asked: "O Rasulullah, at that time will I possess my full senses?"

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Yes."

He replied: "I will find a way out."

In one narration it is stated that Sayyidina 'Umar Radiyallahu 'Anhu said: "Will our senses and intelligence be returned to us?"

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: "Yes, in the same state that you have it today." ... - Ahmed, Tabraanii, Sharhus Sudur.

47. Hakiim Tirmidhii narrates the saying of Sayyidina Hudhayfah Radiyallahu 'Anhu that: "One reckoning will be in the grave, and one in the hereafter. The one who has accounted

for deeds in the grave has been saved. The one who has to give account on the day of qiyaamah has been punished." Hakiim Tirmidhii says: "A Mu-min gives account in the grave so that it may become easy tomorrow on the day of qiyaamah. Therefore in the barzakh he is purified (punished for sins committed), so that he may emerge cleansed on the day of qiyaamah." (A non-Muslims accounting will be left for the day of qiyaamah, and the punishment in the barzakh does not lighten the burden of accountability). - Sharhus Sudur.

Commentary:
From the first narration it is proven that sinners are also given glad-tidings at the time of death. In the second narration it has been proven that the Mu-miniin are given a general glad-tiding that they will be able to answer correctly to the questions posed by the Munkar and Nakiir in the grave. In the question put forward by Sayyidina 'Umar Radiyallahu 'Anhu the word "our intelligence" and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replying in the positive clearly indicates that this is not particular to Sayyidina 'Umar Radiyallahu 'Anhu, but all Mu-mins are included. It also proves that at the time of questioning the faculties of every Mu-min will be sound. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has also informed us that with a sound intellect a correct answer is given. This strongly strengthens those hopes. From the third narration it is proven that hardship in the grave is not without purpose or a benefit. One is saved from the hardships and tribulations of the hereafter. From the three ahaadiith these three aspects have been clearly ascertained. This strengthens our claim that the hardship a sinner goes through is not void of mercy and hopes.

Chapter 12
Comfort and ease in the Mah-shar (place of resurrection)

١ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: سبعة يظلهم اللّه في ظله يوم لا ظل إلاّ ظله ، إمام عادل ، وشاب نشأ في عبادة اللّه ، ورجل قلبه معلق بالمسجد – إذا خرج منه حتى يعود إليه ، ورجلان تحابا في اللّه – إجتمعا عليه وتفرقا عليه ، ورجل ذكر اللّه خليًا ففاضت عيناه ، ورجل دعته إمرأة ذات حسب وجمال فقال إني أخاف اللّه ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، متفق عليه ، مشكوة .

٢ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: يحشر الناس يوم القيامة ثلاثة أصنافا: صنف مشاة ، وصنفًا ركبانًا ، وصنفًا على وجوههم ، ... الحديث ، رواه الترمذي ، مشكوة .
قال الشراح: المشاة هم المؤمنون الّذين خلطوا عملاً صالحًا بسيئها ، وقالوا في الركبان هم السابقون الكاملون في الإيمان .

٣ – عن ابن عبّاس عن النبي صلى اللّه عليه وسلم في حديث طويل: وأول من يُكسي يوم القيامة إبراهيم ، متفق عليه في المرقاة ، ان الأولياء يقومون من قبورهم حفاة عراة ولكن يلبسون أكفانهم ثم

يركبون النوق يحضرون المحشر ، فيكون هذا الألباس محمولاً على الخلع الإلهية والحلل الجنتية على الطائفة الإصطفائية .

٤ – عن ابن عمر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه يدني المؤمن فيضع عليه كنفه ويستره ، فيقول: أتعرف ذنب كذا؟ ، أتعرف ذنب كذا؟ ، فيقول: نعم اي ورب ، حتى قرره بذنوبه ، ورأى في نفسه أنه قد هلك ، قال: سترتها عليك في الدنيا وأنا أغفرها لك اليوم ، فيعطى كتاب حسناته ، متفق عليه ، مشكوة .

٥ – عن أبي سعيد الخدري أنه أتى رسول اللّه ﷺ ، قال: آخبرني من يقوي على القيام يوم القيامة؟ ، فقال: يخفف على المؤمن حتى يكون عليه كالصلوة المكتوبة ، وفي رواية: سئل رسول اللّه ﷺ عن يوم كان مقداره خمسين الف سنة ، فقال نحوه ، رواهما البيهقي ، مشكوة .

٦ – عن أبي هريرة قال: قال رسول اللّه صلى اللّه عليه وسلم: ان حوضي أبعد من إيلة إلى عدن ، لهو أشد بياضًا من الثلج ، وأحلى من العسل باللبن ، ولآنيته أكثر من عدد النجوم ، وإني لأصد الناس عنه كما يصد الرجل إبل الناس عن حوضه ، قالوا: يا رسول اللّه ،

أتعرفنا يومئذ؟ ، قال: نعم ، لكم سيماء ليست لأحد من الأمم ، تردون غرًا محجلين من أثر الوضوء ، رواه مسلم ، مشكوة .

٧ – عن أبي ذر قال: قال رسول اللّه صلى اللّه عليه وسلم: اني لأعلم آخر أهل الجنة دخولاً الجنة ، وآخر أهل النار خروجًا منها ، رجل يؤتي به يوم القيامة ، فيقال: اعرضوا عليه صغار ذنوبه وارفعوا عنه كبارها ، فتعرض عليه صغار ذنوبه ، فيقال: عملت يوم كذا وكذا كذا وكذا ، وعملت يوم كذا وكذا كذا وكذا ، فيقول: نعم ، لا يستطيع أن ينكر ، وهو مشفق من كبار ذنوبه ان تعرض عليه ، فيقال: فإن لك مكان سيئة حسنة ، فيقول: رب قد عملت أشياء لا أراها ههنا ، ولقد رأيت رسول اللّه صلى اللّه عليه وسلم ضحك حتى بدت نواجذه ، رواه مسلم ، مشكوة .

٨ – عن أنس انِ رسول اللّه صلى اللّه عليه وسلم قال: شفاعتي لأهل الكبائر من أُمتي ، رواه الترمذي وغيره ، مشكوة .

٩ – عن أنس ان النبي صلى اللّه عليه وسلم قال: شفاعتي لأهل الكبائر من أُمتي ، رواه الترمذي وغيره ، مشكوة .

١٠ – عن أنس قال: قال رسول اللّه صلى اللّه عليه وسلم: يصف أهل النار ، فيمر بهم الرجل من أهل الجنة ، فيقول الرجل منهم: يا فلان ، أما تعرفني؟ ، أنا الّذي سقيتك شربة ، وقال بعضهم: أنا الّذي وهبت لك الوضوء ، فيشفع له ، فيدخله الجنة ، رواه ابن ماجه ، مشكوة .

1. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala will grant seven people shadow on the day there will be no shadow but His shadow (under the 'Arsh -Throne-): 1. A just ruler; 2. A young person who grew up in the devotions of Allah; 3. A man whose heart remains attached to the masjid from the time he leaves there till he returns; 4. Two persons who kept mutual love for the sake of Allah. They get together for His sake and part for His sake; 5. The one who remembers Allah in solitude and tears flow from his eyes; 6. A man whom a woman of noble descent and beauty seduces, and he says I fear Allah; 7. A person who gives charity in such secrecy that his left hand does not know what the right hand has given." - Mishkaat.

2. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "People will come to the mah-shar separated into three groups. One group will come walking; some will be riding; and some on their faces." -Tirmidhii, Mishkaat.

The commentators have said, those walking will be the Mu-mins who have mixed good deeds with bad deeds. And they

said, those riding are of a high stage who are complete in their imaan. (The nonbelievers will be brought crawling on their faces.)

3. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu narrates from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a long hadiith: "The first person to be clothed on the day of qiyaamah will be Sayyidina Ebraahiim 'Alayhis Salaam." - Agreed upon in Mirqaat.

The accepted ones will rise from their graves in the state of undress, but they will be given their kafn to wear. They will be transported on she camels to the grounds of the mah-shar. The wearing of these clothes (as stated in the hadiith) is attributed to divine robes of honour and dressing of jannah, that will be given to the chosen group to wear.

4. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala (at the time of reckoning) brings a Mu-min closer to Him under the cover of His protection and conceals him. Allah Ta'aala will say: 'Do you remember such and such sin?' The person will reply: 'Yes, my Rabb.' He will confess all his sins and think in his mind that now I am doomed. Allah Ta'aala will say: 'I had concealed those sins in the world and I forgive those for you today.' Then he will be given his Book of Good Deeds." - Mishkaat

5. Sayyidina Abii Sa'iid Al-Khudarii Radiyallahu 'Anhu reports that he came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said: "Please inform me who will have the strength to remain standing on the day of qiyaamah (a day that will be very long)?" He said: "It will be made light and easy for a

Mu-min till it becomes for him like (the duration of) a fard salaah." It is stated in a narration that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was asked regarding the day, the length of which is fifty thousand years (i.e the day of qiyaamah). He gave the same answer. - Bayhaqii, Mishkaat.

6. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "My haud (reservoir) will be very wide, more than the distance between Eelah and 'Aden. It will be whiter than ice; sweeter than honey with milk; its utensils will be more than the count of the stars. I will turn away strange people in the manner that a person turns away strange camels from his haud." The people inquired: "Will you recognise us on that day O Rasulullah?" He said: "Yes, you will have a sign which no other ummah will possess. You will come to me in such a state that your faces, hands and feet will glitter due to the effects of wudu." - Muslim, Mishkaat.

7. Sayyidina Abii Dharr Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "I know the last person who will enter jannah (paradise), and the last to come out of jahannam (hell). He will be a person who will be brought forward on the day of qiyaamah. It will be said, present to him his minor sins and lift his major sins (i.e. do not present these to him). His minor sins will be presented to him. It will be said to him, on a certain day you committed a certain thing. He will reply: 'Yes.' He will not be able to deny them. He will now dread the presentation of his major sins. It will then be said to him: 'For you, in place of every sin there is a good deed.' He will say: 'O my Rabb, I have committed things (sins) which I do not see

here.'" (The intention here is the major sins, that, for these too, reward must be given. The narrator says:) I observed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laugh till his teeth began to show. - Muslim, Mishkaat.

8. Sayyidina Anas Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "My sha-faa'ah (intercession) is for those from my ummah who have committed major sins." - Tirmidhii and others, Mishkaat.

9. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said while portraying the condition and state of the inhabitants of jahannam, a person from the inhabitants of jannah will pass before them. A person from among them will say to him, O person do you not remember me, I am the one who gave you (water) to drink. One will say, I am the one who gave you water for wudu. That person (of jannah) will intercede on their behalf and have them entered into jannah. - Ibn Maajah, Mishkaat.

Chapter 13

The bodily and ruhaani (soulful) pleasures in Jannah

١ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: قال الله تعالى: أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر ، واقرأوا ان شئتم: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ ، متفق عليه ، مشكوة .

٢ – عن أنس قال: قال رسول الله صلى الله عليه وسلم: لو ان إمرأة من نساء أهل الجنة اطلعت إلى الأرض لأضاءت ما بينهما ولملأت ما بينهما ريحًا ، ولنصيفها على رأسها خير من الدنيا وما فيها ، رواه البخاري ، مشكوة .

٣ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ان في الجنة شجرة يسير الراكب في ظلها مائة عام ولا يقطعها ، متفق عليه ، مشكوة .

٤ – عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ان أول زمرة يدخلون الجنة على صورة القمر ليلة البدر ، ثم الذين يلونهم كأشد كوكب دري في السماء اضاءة ، قلوبهم على قلب

رجل واحد لا إختلاف بينهم ولا تباغض ، لكل امرئ منهم زوجتان من الحور العين ، يرى مخ سوقهن من وراء العظم واللحم من الحسن ... الحديث ، متفق عليه ، مشكوة .

٥ – عن جابر قال: قال رسول اللّه صلى اللّه عليه وسلم: ان أهل الجنة يأكلون فيها ويشربون ولا يتفلون ولا يبولون ولا يتغوطون ولا يمتخطون ... الحديث ، رواه مسلم .

٦ – عن أبي سعيد ان رسول اللّه صلى اللّه عليه وسلم قال: ينادي مناد ، ان لكم ان تصحوا فلا تسقموا ابدًا ، وانّ لكم ان تحيوا فلا تموتوا أبدًا ، وان لكن ان تشبوا فلا تهرموا ابدًا ، وان لكم ان تنعموا فلا تيأسوا ابدًا ، رواه مسلم .

٧ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: ان اللّه تعالى يقول لأهل الجنة: يا أهل الجنة ، فيقولون: لبيك ربنا وسعديك والخير كله في يديك ، فيقول: هل رضيتم؟ ، فيقولون: وما لنا لا نرضي يا رب ، وقد أعطيتنا ما لم تعط أحدًا من خلقك ، فيقول: ألا أعطيكم أفضل من ذلك؟ ، فيقولون: يا رب وأي شيء أفضل من ذلك؟ ، فيقول: احل عليكم رضواني فلا أسخط بعده أبدًا ، متفق عليه ، مشكوة .

٨ – عن أبي هريرة قال: قلت يا رسول اللّه ، الجنة ما بناؤها؟ ، قال: لبنة من ذهب ولبنة من فضّة ، وملاطها المسك الأذفر ، وحصباءها اللؤلؤ والياقوت ، وتربتها الزعفران ، ... الحديث ، رواه أحمد والترمذي والدارمي ، مشكوة .

٩ – وعنه قال: قال رسول اللّه صلى اللّه عليه وسلم: ما في الجنة شجرة إلّا وساقها من ذهب ، رواه الترمذي ، مشكوة .

١٠ – عن بريدة ان رجلًا قال: يا رسول اللّه ، هل في الجنة من خيل؟ قال: ان اللّه ادخلك الجنة فلا تشاء ان تحمل فيها على فرس من ياقوتة حمراء يطير بك في الجنة حيث شئت إلّا فعلت ، ... الحديث ، وفيه ان يدخلك اللّه الجنة يكن لك فيها ما اشتهت نفسك ولذت عينك ، رواه الترمذي ، مشكوة .

١١ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: ادنى أهل الجنة الّذي له ثمانون الف خادم واثنتان وسبعون زوجة ، وتنصب له قبة من لؤلؤ وزبرجد وياقوت كما بين الجابية إلى صنعاء ، وبهذا الأسناد قال: ان عليهم التيجان ادنى لؤلؤة منها لتضيء ما بين المشرق والمغرب ، رواه الترمذي ، مشكوة .

١٢ – عن حكيم بن معاوية قال: قال رسول الله ﷺ: ان في الجنة بحر الماء ، وبحر العسل ، وبحر اللبن ، وبحر الخمر ، ثم تشقق الأنهار بعد ، رواه الترمذي ، مشكوة .

١٣ – عن علي قال: قال رسول الله صلى الله عليه وسلم: ان في الجنة لمجتمعا للحور العين ، يرفعن بأصوات لم تسمع الخلائق مثلها ، يقلن: نحن الخالدات فلا نبيد ، ونحن الناعمات فلا نبأس ، ونحن الراضيات فلا نسخط ، طوبى لمن كان لنا وكنّا له ، رواه الترمذي ، مشكوة .

١٤ – عن جرير بن عبد الله قال: قال رسول الله ﷺ: انكم سترون ربكم عيانًا ، وفي رواية قال: كنّا جلوسًا عند رسول الله صلى الله عليه وسلم فنظر إلى القمر ليلة البدر ، فقال: إنكم سترون ربكم كما ترون هذا القمر لا تضامون في رؤيته ، ... الحديث ، متفق عليه .

١٥ – عن صهيب عن النبي صلى الله عليه وسلم قال: إذا دخل أهل الجنة الجنة يقول الله تعالى: تريدون شيئًا أزيدكم ، فيقولون: ألم تبيض وجوهنا ، ألم تدخلنا الجنة وتنجنا من النار ، قال: فيرفع الحجاب ، فينظرون إلى وجه الله ، فما أعطوا شيئًا أحب إليهم من النظر إلى ربهم ... الحديث ، رواه مسلم ، مشكوة .

١٦ – عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ان أدنى أهل الجنة منزلة من ينظر إلى جنانه وأزواجه ونعيمه وخدمه وسروره مسيرة ألف سنة ، واكرمهم على الله من ينظر إلى وجهه غدوة وعشية ... الحديث ، رواه أحمد والترمذي ، مشكوة .

١٧ – عن جابر عن النبي صلى الله عليه وسلم: بينا أهل الجنة في نعيم إذ سطع لهم نور ، فرفعوا رؤسهم فإذا الرب قد أشرف عليهم من فوقهم ، فقال: السلام عليكم يا أهل الجنة ، قال: وذلك قوله تعالى: ﴿سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ﴾ ، قال: فنظر إليهم وينظرون إليه فلا يلتفتون إلى شيء من النعيم ما داموا ينظرون إليه حتى يحتجب عنهم ويبقى نوره ، رواه ابن ماجه ، مشكوة .

1. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala has said: 'I have prepared for my pious bondsman (those comforts and luxuries) which no eye has seen, nor (any) ear has heard, and no heart of a human has imagined. If you desire recite the aayah (so that it may be attested): *'No soul knoweth what is kept hid from them of joy, ...'" - Surah Sajdah, 17,* Mishkaat.

2. Sayyidina Anas Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If a woman from among the women of jannah takes a glimpse towards the dunyaa (world), it will illuminate everything between the skies and the earth. It will also fill it with a fragrance. The covering that she has on her head

is better than the whole dunyaa and what it contains." - Bukhaarii, Mishkaat.

3. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There is a tree in jannah, where a rider cannot complete the distance under its shadow in a hundred years." - Agreed upon, Mishkaat.

4. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The first group to enter into jannah will be in the form of the fourteenth moon. Then those who follow them will be like very intensely glittering stars. All hearts will be like one heart. They will have no differences between them nor hatred. Each of them will possess two wives from among the hurul 'een (light-complexioned wide-eyed damsels of jannah). The marrow behind the bones and flesh of their shanks will be visible due to their intense beauty." - Agreed upon, Mishkaat.

5. Sayyidina Jaabir Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The inhabitants of jannah will eat and drink therein. They will not spit, nor urinate, nor defecate." - Muslim.

6. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "A caller will call out, that, it is been ordained that you will forever be healthy and never become ill. You will forever remain young and never turn old. You will forever remain in comfort and never experience hardship." - Muslim.

7. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Allah Ta'aala will say to the people of jannah: 'O people of jannah.' They will reply: 'Here we are O our Rabb and we are ready to obey. And all good is in Your Hands.' He will say: 'Are you satisfied and contended?' They will say: 'O our Rabb, why should we not be happy, when You have given us that which You have not given anyone from among Your creation.' He will say: 'Must I not give you something better than that.' They will say: 'O our Rabb, what can be better than that?' He will say: 'I have forever bestowed My favour and pleasure upon you. I will never ever become angry (with you) after this.'" - Agreed upon, Mishkaat.

8. Sayyidina Abii Hurayrah Radiyallahu 'Anhu says, I said: "Yaa Rasulullah, how will the structures of jannah be?" He said: "One brick will be of gold and one of silver. Its bonding will be of pure mushk, the stones of which will be of pearls and sapphires, and its sand of za'faraan (saffron)." - Ahmed, Tirmidhii, Daarimii, Mishkaat.

9. Sayyidina Abii Hurayrah Radiyallahu 'Anhu also narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There is no such tree in jannah, but the trunk of it is of gold." - Tirmidhii, Mishkaat.

10. Sayyidina Buraydah Radiyallahu 'Anhu narrates that a person said: "Yaa Rasulullah, will there be horses in jannah?" He said: "May Allah enter you into jannah. Whenever you decide to ride, a red sapphire horse will fly you around in jannah and take you wherever you please." It is also stated in the same

hadiith: "If Allah Ta'aala enters you into jannah, you will attain whatever your nafs (psyche) desires, from which your eyes will gain pleasure." - Tirmidhii, Mishkaat.

11. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one having the lowest rank in jannah, will possess eighty thousand servants and seventy two wives. A huge dome of pearl, zabarjad (chrysolite) and ya-qut (sapphire), the distance (size) between Jaabiyah and San'aa will be made for him." And with the same chain of narrators there is this hadiith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There will be crowns on the people of jannah, the most base type of pearl on it will illuminate between east and west." - Tirmidhii, Mishkaat.

12. Sayyidina Hakiim bin Mu'aa-wiyah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: There is in jannah an ocean of water; an ocean of honey; an ocean of milk; and an ocean of wine. From these (oceans) rivers will flow." - Tirmidhii, Mishkaat.

13. Sayyidina 'Alii Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "There will be a place in jannah where the hurul 'een will gather, and with loud voices, the like of which the creation has not heard, say (sing), that we will live forever and not perish; we will live in comfort and never experience hardship; we will always be happy and never angry. Blessed and fortunate are those who are for us and we for them."- Tirmidhii, Mishkaat.

14. Sayyidina Jariir bin 'Abdullah Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "You will openly see your Rabb." In a narration it is stated: "We were sitting by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He observed the moon of laylatul badr (the fourteenth night of the lunar month) and said: 'You will see your Rabb in the same manner that you are seeing this moon. You will not endure trouble when seeing Him. (Like people are troubled when going to see the regal and notables of this world).'" - Agreed upon, Mishkaat.

15. Sayyidina Suhayb Radiyallahu 'Anhu narrates that Nabii Sallallahu 'Alayhi Wasallam said: "When the people of jannah enter into jannah, Allah Ta'aala will say: 'Do you want Me to increase anything for you?' They will say: 'Did you not illuminate our countenance; did You not enter us into jannah and save us from jahannam.'" He (further) says: "Then the veils will be lifted and they will see the countenance of Allah. From whatever they had been granted, nothing will be more beloved then seeing their Rabb." - Muslim, Mishkaat.

16. Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "The one with the lowest rank from among the inhabitants of jannah will be that person who will be able to see his gardens, wives, luxuries, servants and things of enjoyment to the distance of one thousand years. The one with the highest stage will be the person who will see the countenance of Allah Ta'aala morning and evening. ... " - Ahmed, Tirmidhii, Mishkaat.

17. Sayyidina Jaabir Radiyallahu 'Anhu reports from Nabii Sallallahu 'Alayhi Wasallam that: "The inhabitants of jannah will be indulging in blessings and pleasure. Suddenly, a nur (light) will rise before them. They will raise their heads and see Allah Subhaanahu Wa Ta'aala appear before them. It will be said: 'Assalamu'alaykum O people of jannah.' This is also the tafsiir of the aayah: *"The word from a Merciful Lord (for them) is: Peace!' -Surah Yaasiin, 57.* Allah Ta'aala will see them and they will see Allah Ta'aala. While they see the countenance of Allah Ta'aala they will not turn towards any of the other blessings and pleasures till He conceals Himself. His nur (light) will remain." - Ibn Maajah, Mishkaat.

Commentary:
Ponder a little over these ahaadiith. Such quiet, deceitless and everlasting blessings are not available to any king of the whole world.

Appendix:

READERS MAY REMEMBER that the delights and favours of the barzakh were mentioned in the eleventh chapter. There appears to be a doubt therein. In the twelfth chapter the favours of qiyaamah are stated. Therein too appears to be a doubt, as was in the eleventh chapter. That doubt is, that a desire for the delights and blessings of jannah can only come about when there is no mention of the punishment of jahannam. After becoming aware of the punishment and trials of jahannam one's desire becomes dampened and one fears the name of the hereafter. Instead of the hereafter, one will regard it as a good fortune to remain in this world, because, till one remains in the world, one is safe from the punishment of the hereafter. The intelligent also say the warding off of troubles and hardship is more important than attaining comfort. Here too, this doubt has two answers as was mentioned in the eleventh chapter. First, to save one's self from hell is something of which one has an option. All those aspects that makes one worthy of the punishment of jahannam are all a thing of choice. If one abstains from sin, one has saved one's self from hardships and jahannam. The second is, although committing sin, if imaan remains, one will experience remission from the trials and hardships of jahannam. Besides these hardships it is certain that we will gain freedom from it. It will do the work of an ointment on a wound. Whatever enjoyments and pleasures there may be, but the thought of the hardships of the hereafter makes everything everything gloomy and sullen. This proves that

for a Mu-min the troubles of the hereafter are superior than the enjoyments and pleasures of the world, because with the hardships of that place the certainty of attaining jannah is attached (i.e. after being punished one will surely enter jannah). With the enjoyments and pleasures of the world, there is the danger of the hereafter. A third answer to this doubt has also been mentioned in the eleventh chapter, that some sinners will be totally saved from the punishment of jahannam through the intercession of someone or merely through the Grace of Allah Ta'aala. Punishment of others will cease after some time. For the second and third answer a proof is necessary, therefore some narrations are stated here:

١ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: اما أهل النار الّذين هم أهلها ، فإنهم لا يموتون فيها ولا يحيون ، ولكن ناس منكم أصابتهم النار بذنوبهم فاماتهم اللّه تعالى اماتة حتى إذا كانو فحمًا اذن بالشفاعة ... الحديث ، رواه مسلم .

٢ – عن أبي سعيد قال: قال رسول اللّه صلى اللّه عليه وسلم: يخلص المؤمنون من النار فيحبسون على قنطرة بين الجنة والنار ، فيقتص بعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هذبوا ونقوا أذن لهم في دخول الجنة ، رواه البخاري ، مشكوة .

٣ – وعن أبي سعيد في حديث طويل قال: قال رسول اللّه ﷺ: (بعد ان ذكر المرور على الصراط) حتى إذا خلص المؤمنون من النار ،

فوالّذي نفسي بيده ما من أحد منكم باشد مناشدة في الحق قد تبين لكم من المؤمنين للّه يوم القيامة لإخوانهم الّذين في النار ، يقولون: ربنا كانوا يصومون معنا ويصلون ويحجون ، فيقال لهم: اخرجوا من عرفتم ، فيحرم صورهم على النار ، فيخرجون خلقًا كثيرًا ، ثم يقولون: ربنا ما بقي فيها أحد ممن أمرتنا به ، فيقول: إرجعوا ، فمن وجدتم في قلبه مثقال دينار من خير فأخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقول: ارجعوا ، فمن وجدتم في قلبه مثقال نصف دينار من خير فاخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقول: ارجعوا ، فمن وجدتم في قلبه مثقال ذرة من خير فاخرجوه ، فيخرجون خلقًا كثيرًا ، ثم يقولون: ربنا لم نذر فيها خيرًا ، فيقول اللّه: شفعت الملائكة ، وشفع النبيون ، وشفع المؤمنون ، ولم يبق إلّا أرحم الراحمين ، فيقبض قبضة من النار ، فيخرج منها قومًا لم يعملوا خيرًا قط ، قد عادوا فحمًا ، فيلقيهم في نهر في أفواه الجنة يقال له نهر الحيوة ، فيخرجون كما تخرج الحبة في حميل السيل ، فيخرجون كاللؤلؤ في رقابهم الخواتم ، فيقول أهل الجنة: هؤلاء عتقاء الرحمن ، ادخلهم الجنة بغير عمل عملوه ولا خير قدموه ، فيقال لهم: لكم ما رأيتم ومثله معه ، متفق عليه ، مشكوة .

1. Sayyidina Abii Sa'iid Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Those who are truly the inhabitants of the fire (the kaafirs - nonbelievers) will

not die nor live therein, but some people from among you (Muslims), due to their sins will experience effects of the fire. Thereafter, Allah Ta'aala will give a special type of death till they become like coal. Permission will be given to the intercessors to intercede for them". (Some say that after experiencing punishment for some time they will die. Some say this similitude of death is given because of the light punishment they will experience). - Muslim.

2. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Muslims will be freed from jahannam and stopped at a bridge between jannah and jahannam. They will account for rights due to one another in the dunyaa (world) until these rights are re-compensated and settled. When they are cleansed (from sin), they will be allowed to enter into jannah." -Bukhaarii, Mishkaat.

3. Sayyidina Abii Sa'iid Radiyallahu 'Anhu reports in a long hadiith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "(After mentioning the crossing of the siraat - bridge over jahannam) When Muslims will be freed from jahannam. I swear an oath in the Name of that Being in Whose Hands lie my life, one does not press so much for the redressing of one's proven rights of this world, in comparison to the persistence Muslims will make on behalf of their brothers who are in jahannam. They will say: 'O our Rabb, these people used to fast with us; perform salaah; and perform haj'. It will be said to them: 'Take out whomsoever you recognise, and there will be no trace of the fire on them'. Hence they will take out a huge amount from the creation. They will say: 'O our Rabb, there is no one left from

those that You have commanded us to take out.' He will say: 'Go back. Bring out those you find that had a diinaar's equivalent of imaan.' They will take out a huge number from the creation. Then He will say: 'Go back. Bring out those you find that possessed half a diinaar's equivalent of imaan.' They will take out a huge number from the creation. Then He will say: 'Go back. Bring out those who have an atom's equivalent of imaan.' They will take out a huge number of the creation, then say: 'We have not left out anyone who possessed imaan.' Allah will say: 'The malaa-ikah (angels) interceded. The ambiyaa (prophets) interceded. The Mu-miniin interceded. Now besides the Arhamur Raahimii n (The Most Merciful of the mercifuls) no one is left. He will take a handful from the fire. From it will come out a people who had never ever done any good, as a result they burnt and became coal. He will throw them in a river that will be on the tip of jannah called nahrul hayaah (river of life). They will emerge therefrom fresh like the grain that sprouts out after floods have passed. Hence they will come out like pearls. They will have a special mark on their necks. The people of jannah will call them the one's that were freed by the Rahmaan (Merciful). Allah Ta'aala has entered them into jannah without committing any good deed or having presented any good for the hereafter. It will be said to them: 'For you is what you have seen, and with it an (extra) addition of the same.'" - Agreed upon, Mishkaat.

Commentary:

Those that will be taken out of jahannam at the end solely by the Mercy of Allah are surely Muslims. It has been categorically refuted in the sharii'ah that a kaafir will be pardoned. A kaafir will stay forever in jahannam. It is possible that these people are

those to whom the message of no prophet had reached, therefore, they may be classed as kaafirs. Being kaafirs they may remain forever in jahannam. Nor can they be regarded as Mu-min, as people that believe in a nabii are called Mu-min. Since the message of a nabii did not reach them they are not Mu-mins, and did not enter jannah with other Mu-mins nor did anybody intercede for them. Apparently this is meant by the words of the hadiith, because, in this hadiith the words: "Bi ghayri 'amalin 'ami-luhu wa-laa khayrin qadi-muhu", there are two words, 'amal and khayr, which means they did not do any 'amal nor any khayr (good). By khayr, it is understood that only imaan is intended. Now a question may arise, that when the message of a nabii did not reach them, they were unaware of good and bad. Why were they then sent to jahannam. It is possible that the answer to that may be that some sins are not dependent on the message of a nabii. These could be understood through one's intellect too, like zulm (oppression) etc. They may have been involved in such type of sin, therefore they were thrown into jahannam. After being cleansed they were taken out of jahannam by the Mercy of Allah Ta'aala. It may be possible that these people were Mu-mins, but their imaan was of such an inferior and weak state, that no nabii or walii may have recognised them. Only Allah Ta'aala knew of their status. And Allah knows best.

Synopsis of the kitaab:

UNDERSTAND THIS KITAAB to be a prescription for spiritual diseases of the heart. Now its method of use is explained. After having read this kitaab, and to derive benefit from it, i.e. the method of yearning for the hereafter, is, that during the day or night set aside some free time, bring together in the heart all the subjects that have been written here, even if it may be in thought only, that this world is the house of sorrow and hardship. Which day will that be, when the separation from the original and permanent home comes to an end, and the angels of mercy come to fetch me. Before death there may be some illness, due to which my sins will be forgiven and I will become pure and clean. At the time of death I will hear the glad tidings from the angels that have been mentioned in the kitaab. The angels will take me away with respect and honour. I will witness such and such things in the grave and I will meet the ruhs (souls) of the elders, relatives and friends. I will move about in jannah. If my deeds are the baaqiyaatus saalihaat type, or after my death some Muslim brother makes du'aa for me, through its barakah the blessings will multiply. On the day of qiyaamah there will be comfort and ease. There will be so and so great apparent and hidden enjoyments. Briefly, in one's spare moments concentrate on these and enjoy one's self. When punishment comes to mind, then remember it is possible to save one's self from it. If I abstain from such acts which brings about punishment, then how can I be punished. By occupying one's self with such thoughts, it increases the yearning for the hereafter, and love for this material

world will diminish. Instead of love for the material world one will begin to detest and hate it. Where once there was fear for the hereafter, now one will be looking forward and begin to love it. This act in itself is also an 'ibaadah (devotion). The sharii'ah has commanded us to observe it. Many of its virtues have been narrated. The proof of these are mentioned in the ensuing ahaadiith:

١ – عن أنس عن النبي صلى اللّه عليه وسلم: اكثروا ذكر الموت ، فإنه يمحص الذنوب ويزهد في الدنيا ... الحديث ، أخرجه ابن أبي الدنيا ، شرح الصدور .

٢ – عن الوضين بن عطاء قال: كان رسول اللّه ﷺ إذا أحس من الناس بغفلة من الموت ، جاء فأخذ بعضادة الباب ، ثم هتف ثلاثًا ، يا أيها الناس ، يا أهل الإسلام ، أتتكم المنية راتبة لازمة ، جاء الموت بما جاء به ، جاء بالروح والراحة والكثرة المباركة لأولياء الرحمن من أهل دار الخلود الّذين كان سعيهم ورغبتهم فيها ... الحديث ، أخرجه البيهقي ، شرح الصدور .

٣ – في شرح الصدور ، قيل يا رسول اللّه ، هل يحشر مع الشهداء أحد؟ ، قال: نعم ، من يذكر الموت في اليوم والليلة عشرين مرة ، قلت: ومن راقب كما ذكرت كان ذكره له أكثر من عشرين للكثرة في الروايات التي هي محل المراقبة .

1. Sayyidina Anas Radiyallahu 'Anhu reports from Nabii Sallallahu 'Alayhi Wasallam: "Abundantly remember death, for it wipes out sin and makes one renounce the world. ..." - Ibn Abid Dunyaa. Sharhus Sudur.

2. Sayyidina Wadiin bin 'Ataa Radiyallahu 'Anhu says: "When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam observed the people becoming lax from (remembering) death, he would come and hold the side of the door and call out three times: 'O people, O people of Islaam. Death has come to you necessarily and compulsorily. Death has come with its attachments. Death has come with cheerfulness, comfort and great blessings, for the people of jannah and the accepted one's of the Rahmaan (Merciful), who strived and strongly desired jannah. ...'" - Bayhaqii. Sharhus `udur.

3. It is stated in the Sharhus Sudur, that it was said: "Yaa Rasulullah, will anybody be resurrected with the shu-hadaa (martyrs)?"
He said: "Yes, the one that remembers death twenty times during the day and night."
I say: "The one that meditates as stated, then his remembering of death will exceed twenty times."

Keeping one's hopes on a moderate level:
Muslims may know that complete imaan is not solely based on fear, or hope, but, between fear and hope, as is proven by the Qur-aan and hadiith. In this booklet matters relating to hope only have been written. Absolutely nothing regarding fear has been written. It should not be misunderstood that our intention is that

one should only rely on hope and completely forget fear. Our intention in writing such subjects is to create a dislike for the material world and love for the hereafter. To fulfil this aim subjects on hope plays a great role, because when one has the desire for the hereafter, then naturally one will have the courage to do good deeds. This courage is the actual aim. The conveying of matters regarding hope and fear are both equal to reach the aim. The mentioning only of subjects on hope in reality supports the subjects on fear (because the aim of subjects on fear is attained by these mentioned on hope as well). Allah Ta'aala explains regarding complete imaan in the following terms: *"And those who are fearful of their Lord's doom- Lo! the doom of their Lord is that before which none can feel secure-" - Surah Ma'aarij, 27, 28.*

Research regarding long life:
At the end of the third chapter a doubt and its answer have been mentioned. (The doubt being that we find from the hadiith death is given preference over life, but in some ahaadiith it has been prohibited to wish for death. The answer was that life could be given preference over death, because, if life is lengthened than piety and reward will increase, or one may be able to repent from sins, otherwise preference is for death, as, all blessings of the hereafter can only be attained after death.) Now here this same answer is being given a bit more clearly. If it is pondered upon, then it will be proven that in those ahaadiith where preference for life over death seems evident, in reality such hadiith support those that give preference to death over life. In those hadiith it is stated that death must not be wished for, for the reason that in a long life piety and reward can increase and repentance can be offered. By increasing in lifespan a better and easier death can

occur, therefore the lengthening of life is better, otherwise just a long life on its own is not the aim, hence, the preference is for death, as is evident from the ahaadiith of the third chapter. It is also proven from the following hadi th:

١ – عن زرعة بن عبد الله ان النبي صلى الله عليه وسلم قال: يحب الإنسان الحيوة والموت خير لنفسه ، أخرجه البيهقي ، شرح الصدور .

1. Sayyidina Zar'ah bin 'Abdullah narrates that Nabii Sallallahu 'Alayhi Wasallam said: "A human loves life, while death is better for him." - Bayhaqii. Sharhus Sudur.

Some stories of the enthusiastic

١ – عن عائشة قالت: سمعت رسول اللّه صلى اللّه عليه وسلم يقول: ما من نبي يمرض إلا خُيّر بين الدنيا والآخرة وكان في شكواه الّذي قبض ، أخذته بحة شديدة ، فسمعته يقول: ﴿مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ﴾ ، فعلمت أنه خير ، متفق عليه ، مشكوة .

٢ – أخرج أحمد انّ ملك الموت جاء إلى إبراهيم عليه صلوات اللّه وسلامه ليقبض روحه ، فقال إبراهيم: يا ملك الموت ، هل رأيت خليلًا يقبض روح خليله؟ ، فعرج ملك الموت إلى ربه ، فقال: قل له ، هل رأيت خليلًا يكره لقاء خليله ، فرجع ، قال: فاقبض روحي الساعة ، شرح الصدور .

٣ – عن عمر انّه قال: اللّهم قد ضعفت قوتي ، وكبر سنّي ، وانتشرت رعيتي ، فاقبضني إليك غير مضيع ولا مقصر ، فما جاوز ذلك الشهر حتى قبض ، أخرجه مالك ، شرح الصدور .

٤ – عن الحسن قال: كان في مصركم هذا رجل عابد ، فخرج من المسجد ، فلما وضع رجله في الركاب أتاه ملك الموت ، فقال له: مرحبًا ، لقد كنت إليك بالأشواق ، فقبض روحه ، أخرجه المروزي ، شرح الصدور .

٥ – عن خالد بن معدان قال: ما من دابة في برّ ولا بحر يسرني ان تفديني من الموت ، ولو كان الموت علمًا يستبق الناس إليه ما سبقني إليه أحدٌ إلّا رجل يغلبني بفضل قوته ، أخرجه ابن سعد والمروزي ، شرح الصدور .

٦ – عن أبي مسهر قال: سمعت رجلًا يقول لسعيد بن عبد العزيز التنوخي: أطال اللّه بقاءك ، فقال: بل عجل اللّه بي إلى رحمته ، أخرجه ابن عساكر ، شرح الصدور .

٧ – عن عبيدة بن مهاجر قال: لو قيل من مس هذا العود مات ، لقمت حتى أمسّه ، أخرجه أبو نعيم ، شرح الصدور .

٨ – عن أبي هريرة أنّه مرّ به رجل فقال له: أين تريد؟ ، قال: السوق ، قال: إن استطعت ان تشتري لي الموت قبل ان ترجع فافعل ، أخرجه ابن أبي شيبة وابن سعد ، شرح الصدور .

٩ – عن عبد الله بن أبي زكريا انه كان يقول: لو خيرت بين ان أعمر مائة سنة في طاعة الله وأن أقبض في يومي هذا أو في ساعتي هذه ، لأخترت أن أقبض في يومي هذا أو في ساعتي هذه شوقًا إلى الله ورسوله وإلى الصالحين من عباده ، أخرجه أبو نعيم ، شرح الصدور .

١٠ – عن أحمد بن أبي الحواري قال: سمعت أبا عبد الله الباجي يقول: لو خيرت بين ان تكون لي الدنيا منذ يوم خلقت ، أتنعم فيها حلالاً ، لا أسئل عنها يوم القيامة ، وبين أن تخرج نفسي الساعة ، لأخترت أن تخرج نفسي الساعة ، أما تحب أن تلقي من تطيع ، أخرجه أبو نعيم وابن عساكر ، شرح الصدور .

1. Sayyiditina 'Aa-i-shah Radiyallahu 'Anhaa says, I heard Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam say: "There is no such nabii who was not given the choice between the dunyaa (world) and the hereafter. Severe contraction of voice affected him in his last illness before death. At that time I heard him say: 'I wish to live with (those Whom You have blessed) the ambiyaa, siddiqiin (truthful), shuhadaa (martyrs), and saalihiin (pious).' I understood that he has been given a choice." - Agreed upon, Mishkaat.

2. It is stated in the Musnad Ahmed that the malakul maut came to Sayyidina Ebraahiim 'Alayhis Salaam to take his ruh (soul). Ebraahiim 'Alayhis Salaam said: "O malakul maut, did you see a

friend take the ruh of a friend." Malakul maut ascended to his Rabb. It was said: "Say to him, did you see a friend dislike meeting His friend." Malakul maut returned. He said: "Take my ruh this instant." - Sharhus Sudur.

3. It is narrated from Sayyidina 'Umar Radiyallahu 'Anhu that he said: "O Allah, my strength has weakened; my age has increased; my subjects (citizens) have spread far and wide. Take me towards You, in such a manner that I am not astray nor negligent." He did not complete that month when he was taken. - Maalik, Sharhus Sudur.

4. Hasan Basrii RA said: "There was an 'aabid in this town of yours. He came out of the masjid. When he put his leg in the stirrup, malakul maut came and said to him: "Marhaba (welcome), I was longing for you." And took his ruh. - Marwazii, Sharhus Sudur.

5. Khaalid bin Ma'daan RA said: "There is no such living creature in the land or sea, who will make me happy to give itself as a ransom on my behalf for death. If death had a sign where people could run and reach there, then nobody could have won me to reach there, besides that person who would win me due to his strength." - Ibn Sa'd. Marwazii, Sharhus Sudur.

6. Abu Mis-har RA said: "I heard a person saying to Sa'iid bin 'Abdul 'Aziiz At-tanukhii: 'May Allah lengthen your life.' He replied: 'No, but may Allah hasten me to His mercy.' - Ibn 'A-saakir, Sharhus Sudur.

7. 'Ubaydah bin Muhaajir RA said: "If it was said, the one that touches this wood will die. I will immediately get up and touch that wood." - Abu Nu'aym, Sharhus Sudur.

8. Sayyidina Abii Hurayrah Radiyallahu 'Anhu narrates that a person passed and said to him: "Where are you intending to go?" He replied: "The market." He said: "If you can purchase death for me before you return, surely do so." - Ibn Abii Shaybah, Ibn Sa'd, Sharhus Sudur.

9. It is narrated that 'Abdullah bin Zakariyya used to say: "If I was given a choice between living for a hundred years in devotion to Allah, and the other that my life be taken on this day or this moment. I will choose this day or this moment due to love and desire for Allah, His Rasul, and His pious bondsman." - Abu Nu'aym, Sharhus Sudur.

10. It is narrated from Ahmed bin Abul-hawaarii that I heard Abaa 'Abdullah Al-baajii say: "If I was given the choice that the whole world be for me since the day I was created, in such a manner that I live in it in a halaal manner and on the day of qiyaamah there will be no questioning, and the other that my life be taken at this moment, then I will choose that my life be taken this moment. Do you not desire to meet those who are obedient." - Abu Nu'aym, Ibn 'A-saakir, Sharhus Sudur.

Commentary:
If death is a thing of desire, why did Sayyidina Musa 'Alayhis Salaam treat the malakul maut harshly. The answer is that Sayyidina Musa 'Alayhis Salaam did not recognise him. It is

narrated in a hadiith at that time the angel appeared in a viewable form. It is clear in a hadiith of the sah-haah that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam could not endure the seeing of Sayyidina Jibra-eel 'Alayhis Salaam in his original form in this world. It becomes obvious that no one can see an angel in its original form. It is also apparent that the angels appeared in the form of a human in those days. Therefore, not recognising malakul maut is not strange, nor does it negate the desire for death.

Extracts from the discourses of Maulana Ashraf 'Ali Thaanwi

ALLAH MOST HIGH says in the Qur-aan: *".... and it is judged between them with truth, and they are not wronged". -Surah Zumur, 69.* This will not happen that someone had carried out a minute pious deed and it will not be recorded in the book of deeds, or an evil deed that was not committed is recorded in the book of deeds. But, by the requirement of "My Mercy has taken preference over my anger", it will so happen that a good deed will be written for a person that has not even been carried out. There, beneficence, bounty and reward will be vast. Mercy will be granted at every juncture. Some will be forgiven for only removing a thorn from a path. A woman will be forgiven on that, she observed a thirsty dog at the mouth of a well licking wet sand. She felt sorry for the animal, took her leather shoe, fastened it with her orni (head covering - scarve) and took out water from the well and gave the dog to drink. That woman was of loose morals, but Allah Ta'aala said, she had mercy on Our creation, therefore We are having mercy on her. Both these incidents have been mentioned in the hadiith.

There exist many such divine inspirations. For example, there was a pious man who passed away. Someone saw him in his dream. He asked the person, say what has transpired with you. The person replied: "Here the great endeavours and religious exercises did not help (as they were not of a complete nature that it could be worthy of reward). It was said, go you are forgiven for one day you had shown kindness to a kitten. The kitten was

shivering from cold and you covered it in an eiderdown. For this We have forgiven you." A minute deed must not be regarded as insignificant and worthless. The hadiith states: "O 'Aa-i-shah, do not regard a good deed as worthless. ..." On the day of qiyaamah there will be a pretext for reward for little little things. It will not happen that someone will be accused of something that had not been done. 'Wa-hum laa yuz-lamun', they will not be oppressed.

Zulm is that a person's rights are usurped and the person is not rewarded for pious deeds. 'Adl (justice) is that punishment is meted out for sin and proper reward given for pious deeds. Rahmah (mercy) is to disregard sin and grant forgiveness and increase many fold rewards for pious deeds. Forget Allah Ta'aala making zulm on (oppressing) His bondsman, He will not even treat them with 'adl, but forgive many of their sins and grant rewards more than is their due. Normally, one will receive ten rewards for one good deed. It is stated in the hadiith that on the day of qiyaamah the Mu-miniin will be treated in such a manner, that they will find in their book of deeds such rewards written for them that had not even been carried out. With some this will take place that their minor sins will be presented to them and major sins left aside. Then it will be decreed that the minor sins be forgiven and reward be granted instead. At that moment the person will fear that the major sins will be revealed. When he will observe that rewards have been granted in lieu of the sins, he will himself say, I have committed other greater sins, where are they and why are they not revealed. It will be said to him that if rewards are granted in place of minor sins then in place of the major sins major rewards will be granted. While hoping for great rewards he will say where are my major sins. Subhaanallaah, is there a limit to mercy? Some sins will be such that they will not

even be recorded in the book of deeds, these will be sins that one had repented for. According to the Ahlus-Sunnah sins can be forgiven without repentance. Allah Ta'aala merely through His Grace will forgive sins.

Jannah (paradise) will long for the people of jannah, like one waiting for a beloved visitor, or a son returning from a far place after a long time. In the manner that a person of jannah longs for jannah, likewise, jannah also longs for the person of jannah. Even the servants, retinue, attendants, hurs etc. therein will all yearn for him. It has been established in the hadiith that doors will close just upon an indication. They will stroll about with leisure and behold its adornments and decorations. Suddenly doors will open or according to another saying there will be open doors. Jannah and what it contains will yearn for him. They will enjoy ruhaanii pleasures. *"... say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein; ..." - Surah Zumur, 73.* This is honour and respect, and a display of magnificence that the malaa-ikah will greet and congratulate them, for staying well. Now have ease and tranquility and go into jannah for eternity. What a moment of happiness this is. The people of jannah will in excitement say: *"Praise be to Allah, Who hath fulfilled His promise unto us (upon accepting imaan He promised us Jannah, and He has fulfilled that promise)". - Surah Zumur, 74.*

" ... and hath made us inherit the land", i.e. the land of Jannah, as is mentioned hereafter, and not of a stipulated place but, "sojourning in the Garden where we will!", - Surah Zumur, 75 wherever we wish, we will take a place in jannah. One will have the freedom of taking a place where one chooses. One will go wherever one pleases. It wont be like house arrest, where a person lives in a garden or a city and cannot go out of that place. There will be no boundaries

for the people of jannah. There will be no restrictions upon them. They will go wherever they please. Meet friends, live in an underground chamber, etc.

According to Maulana Muhammad Ya'qub Saahib one will possess a small amount of divinity (nature of Allah). By little it is meant, that in complete divinity everything happens according to authority, discretion and control. Whereas, in little divinity these are not found, but things will happen according to one's volition. It will mean that whatever one chooses to do, immediately that thing will happen with the command of Allah. This is the meaning of the aayah: *"... and therein is all that souls desire and eyes find sweet. And ye are immortal therein". - Surah Zukhruf, 71.* The word 'maa' in Arabic is general. Whatever one desires will happen. For example, one is sitting in a house with a roof. One now desires that there should be no roof. The roof will be removed immediately. Or, one is sitting in an open field and one desires that there should be a house here, then immediately through the command of the Almighty Allah in a moment's time a house will be there. A beautiful bird is sitting in a tree. One thinks that kabaab (skewered or grilled meat) of its meat will be delicious. Immediately kabaabs will be presented. One will be eating the kabaabs whilst the bird will still be in the tree. There is life in the air of jannah. The Qur-aan states that the fruits of jannah will remain forever and will not perish or diminish. A fruit will come from a tree and immediately in its place there will be another one. If one desires sunshine there will be sunshine, if one desires shade there will be shade. The sunshine of jannah will not be like that of the world, which is unbearable and troublesome. The sunshine of jannah will be suitable to jannah with no trouble encountered. It is stated in the Qur-aan: *"... they*

will not find there neither (heat of) a sun nor bitter cold". - Surah Dahr, 13. From this aayah we gather that there will be no heat of the sun, and I have said if someone wishes for sunshine there will be sunshine for him. The object is that the sunshine will not be such that it is unbearable, or from which one is troubled. Some will wish to have a child. Some will wish to have a farm. Immediately they will receive what they had wished for. Sayyidina Rasulullah Sallallaahu 'Alayhi Wasallam was asked regarding farms in jannah. A sahaabii said the one asking for a farm in jannah must be from among the Ansaar, because the Ansaar were farmers.

My respected ustaadh, may Allah have mercy on him, whose knowledge was vast, must have seen in a narration, that in jannah it will so happen that one takes a fruit to eat, but suddenly a hur will emerge therefrom and greet one. In some it is stated that a set of clothing will come out from the fruit. It will also be one's good fortune that some unknown thing will be suddenly created for him. Upon receiving blessings and favours one feels happy in every way, but where things are received unexpectedly, one gains a wonderful and amazing pleasure.

I heard from my ustaadh a story of a rich person. Two visitors from a small town came to visit him. The chef placed breakfast before them, consisting a small table cloth, one small bowl of qormah, a plate of sweet rice and four very thin chapaatis. Seeing such a paltry breakfast the visitors heart sank and thought that these rich people eat little themselves and think others also eat so little. Well, reluctantly they ate up the food and sat quietly. The servant urged them to eat. They became more agitated and said what must we eat. The servant took the bowl, broke it and put it before them saying this is salted hardened cream. Thereafter he presented the plate saying this has been fashioned from sweet

cream. He then lifted the table cloth, broke it into pieces and presented it to them saying, do not fear there is still a lot of food left. This table cloth has been made from baaqir khaanii rotii. They could not finish eating the table cloth. Then their eyes opened. If the visitors had been told beforehand that the tablecloth, plate and bowl is made from such and such ingredients, they would not have gained so much pleasure. They gained more pleasure from unexpectedly being made aware, then eating food prepared in such a manner. This proves that more pleasure is gained from receiving something in a novel and unexpected manner.

A Muslim raajah (ruler) once had a pomegranate made of sweetmeats by an artisan chef for a Lieutenant Governor. The shape of the sweetmeat was exactly like that of a pomegranate including the seed and skin, but it was a sweetmeat and one hundred and fifty rupees (a large sum in those days) was spent on its creation. Envisage Allah's blessings. One hundred and fifty rupees was spent to prepare a pomegranate and that too an imitation. The vast sum spent an on imitation cannot equal the original made by Allah Ta'aala. Subhaanallaah, the original can be purchased for a few cents.

A person narrated that at an invitation jasmine flowers were brought in a plate. In reality it was cooked rice. It was the artistic ingenuity of the chef. The chef prepared a special masaala and dipped half of each grain of rice therein and cooked it. The result was that half portion of a grain sprouted out like a flower. When the jasmine flowers were dished out it became evident that it was rice. How much trouble and complications had been gone through because some pleasure may be derived from it. In the same manner different types of pleasures will be attained in

jannah. A comedian described these as becoming a vagrant. In reality it is not so. In the dunyaa it may be regarded as bad because it turns one away from attaining perfection. A human needs many perfections in the world. For example, learning and writing; skill, trade and manufacturing; earning money; building homes; having children etc. For all these hard work is necessary. Becoming a vagrant is an obstacle and hindrance in achieving an aim, therefore, it is regarded as a defect. In jannah no perfections have to be accomplished. There Allah Ta'aala has taken the onus of providing everything. We do not have to keep ourselves busy in any occupation. In reality it will be the fruit of having attained perfection. One will be so free that no additional perfection will have to be accomplished. Imaam Shaafi'ee says I began wishing for jannah after hearing that one would be able to meet friends there. Meaning it is a great thing to meet friends, and such a blessing that makes one hope for jannah.

Everything of jannah is of a superior quality than those things of the world. Things of jannah cannot be compared to those of the world. The Qur-aan states: *"Wherein is fruit, the date-palm and pomegranate". - Surah Ar-Rahmaan, 68.* also *"Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey;". - Surah Muhammad, 15.* All names mentioned are like those of the world. In reality its quality are unlike those of the world. The dates, pomegranates, grapes and other fruit are not like those of the world, nor is the water of jannah like that of the world. It has been explained as unpolluted. The water of the world changes after some time. The milk of jannah is not the same. Its flavour and taste will not change. No one has seen the wine of jannah. It is not like that of the world which is unclean,

has a repugnant taste and intoxicates and makes one lose one's senses, but has a delicious taste. It is termed tuhur, i.e. something that cleans excessively, whereas that of the world is polluted and a pollutant. The hadiith states that Allah Ta'aala says regarding jannah: "I have prepared for My pious bondsman what no eye has seen, nor ear has heard, nor any human heart a conception of."

Dua‘aa for the desire of the Aa-khirah

UPTO THIS POINT in the kitaab, the ahaadiith and events written for the remembrance of the hereafter are all means and procedures towards achieving that aim. It is imperative and most important that the means and procedures mentioned not be regarded as sufficient, but supplication made to Allah Ta‘aala for assistance in this sphere. Therefore, it is deemed appropriate that at the end some du‘aas pertaining to this subject be added from the Munaajaat Maqbul. So that with the various subjects of the kitaab these du‘aas could also be submitted to Allah Most High. Since the understanding of du‘aas plays a great role in its effects and acceptance, translation of the du‘aas has been given.

١ – ﴿فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّيْ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِيْ مُسْلِمًا والْحِقْنِيْ بِالصّٰلِحِيْنَ﴾ .

٢ – اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ ، وَقُرَّةَ عَيْنٍ لَّا تَنْقَطِعُ ، وَالرِّضَاءَ بِالْقَضَاءِ ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَلَذَّةَ النَّظَرِ إِلى وَجْهِكَ ، وَالشَّوْقَ إِلى لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَّفِتْنَةٍ مُضِلَّةٍ .

٣ – اَللّٰهُمَّ لَقِّنِيْ حُجَّةَ الْإِيْمَانِ عِنْدَ الْمَمَاتِ .

٤ – اَللّٰهُمَّ اغْفِرْ لِّيْ ذَنْبِيْ ، وَاخْسَأْ شَيْطَانِيْ ، وَفُكَّ رِهَانِيْ ، وَثَقِّلْ مِيْزَانِيْ ، وَاجْعَلْنِيْ فِي النَّدِيِّ الْأَعْلى .

٥ – اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ ، وَنُزُلَ الشُّهَدَاءِ ، وَعَيْشَ السُّعَدَاءِ ، وَمُرَافَقَةَ الْأَنْبِيَاءِ ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ ، إِنَّكَ سَمِيْعُ الدُّعَاءِ .

٦ – اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ .

٧ – اَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ الْأَشْيَاءِ إِلَيَّ ، وَاجْعَلْ خَشْيَتَكَ أَخْوَفَ الْأَشْيَاءِ عِنْدِيْ ، وَاقْطَعْ عَنِّيْ حَاجَاتِ الدُّنْيَا بِالشَّوْقِ إِلَى لِقَائِكَ ، وَإِذَا أَقْرَرْتَ أَعْيُنَ أَهْلِ الدُّنْيَا مِنْ دُنْيَاهُمْ ، فَاقْرِرْ عَيْنِيْ مِنْ عِبَادَتِكَ .

٨ – اَللّٰهُمَّ أَعِنِّيْ عَلَى غَمَرَاتِ الْمَوْتِ ، وَسَكَرَاتِ الْمَوْتِ .

٩ – اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَأَلْحِقْنِيْ بِالرَّفِيْقِ الْأَعْلَى .

١٠ – حَسْبِيَ اللّٰهُ عِنْدَ الْمَوْتِ ، حَسْبِيَ اللّٰهُ عِنْدَ الْمَسْئَلَةِ فِي الْقَبْرِ ، حَسْبِيَ اللّٰهُ عِنْدَ الْمِيْزَانِ ، حَسْبِيَ اللّٰهُ عِنْدَ الصِّرَاطِ ، حَسْبِيَ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ .

1. Faatiras samaa-waati wal-ardi, anta wa-liy-yii fid-dunyaa wal aa-khirah. Ta-waf-fanii muslimaw wa-alhiqnii bis-saa-lihiin.

2. Allaahumma innii as-a-luka na'eemal laa yan-fadu, wa qurrata 'ay-nil laa tan-qati'u, war-ridaa bil-qa-daa-i wa-bardal 'ay-shi ba'dal mauti wa-ladh-dhatan naza-ri ilaa waj-hika wash-showqa ilaa liqaa-ika min ghayri darraa-a mudir-ratin wa-fitnatim mudillatin.

3. Allaahumma laqqinii hujjatal imaani 'indal mamaati.

4. Allaahummagh fir-lii dhambii wakh-sa shaytaanii wa-fukka rihaanii wa-thaqqil mizaanii waj'alni fin-nadiyyil aa'laa.

5. Allaahumma innii as-alu-kal fauza fil qadaa-i wa-nuzu-lash shu-hadaa-i wa'ay-shas su-a-daa-i wa-muraa-fa-qa-tal ambiyaa-i wan-nas-ri 'alal aa'daa-i in-naka sami'ud du'aa-i.

6. Allaahumma laa 'ay-sha illa 'ay-shal aa-khirati.

7. Allaahummaj'al hubbaka a-habbal ash-yaa-i ilay-ya, waj'al khash-ya-taka akh-wa-fal ash-yaa-i 'indi, waq-ta' 'an-nii haa-jaa-tid dunyaa bish-showqi ilaa liqaa-ika, wa-idhaa aq-rar-ta aa'yu-na ah-lid dun-yaa min dun-yaa-hum faq-rir 'ay-ni min 'ibaa-datika.

8. Allaahumma a'innii 'alaa gha-ma-raa-til mauti, wa-saka-raa-til mauti.

9. Allaahummagh-fir lii war-ham-nii wa-al-hiqnii bir-rafi-qil aa'laa.

10. Has-biyal-laahu 'in-dal mauti, has-biyal-laahu 'in-dal mas-a-lati fil qabri, has-biyal-laahu 'indal mizaani, has-biyal-laahu 'indas-siraati, has-biyal-laahu laa ilaa-ha illaa huwa 'a-lay-hi tawak-kaltu wa-huwa rab-bul 'ar-shil 'a-zimi.

Translation:
1. *Creator of the heavens and earth! Thou art my Protecting Friend in the world and the hereafter. Make me to die submissive (unto Thee), and join me to the righteous. -Surah Yusuf, 101.*

2. O Allah I ask You such blessings and comfort that does not end, and such coolness of the eyes that does not cease, and contentment upon what You have decreed, and a happy and cool life after death; and the bliss and pleasure of seeing Your Countenance; and the craving desire to meet You without harmful detriment and trials that lead astray.

3. O Allah teach me the proof of imaan at the time of death.

4. O Allah forgive my sins, and keep my shaytaan away from me, and open my bond, and make my scale weighty, and make me from among the high ranks.

5. O Allah I ask You triumph in my fate, and the hospitality of a martyr, and the living of the pious, and the companionship of the ambiyaa (prophets), and victory over enemies. Verily You hear supplications.

6. O Allah, there is no life but the life of the hereafter.

7. O Allah, make my love for You the most beloved thing to me, and my fear for You the most fearful thing to me, and remove from me all worldly needs and wants by instilling a passion for meeting You, and when You have given the people of the world the pleasures of their world, make the coolness of my eyes (pleasure) in worshipping You.

8. O Allah help me during the difficult and unconscious moments at the time of death.

9. O Allah forgive me and have mercy on me, and unite me with the Most Lofty Companion.

10. Allah is sufficient for me at the time of death, Allah is sufficient for me at the time of questioning in the grave, Allah is sufficient for me at the scale (when deeds are weighed on the day of qiyaamah), Allah is sufficient for me on the siraat (bridge over jahannam), Allah is sufficient for me, there is none worthy of worship but He, on Him I have relied and He is Lord of the Great 'Arsh (Throne).

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